

Concordia Theological Monthly



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Concordia Theological Monthly

VOL. XXVIII

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No. 9

Robert Barnes and Wittenberg

By N. S. TJERNAGEL

FROM the year 1521, when Henry VIII attacked the theology of Martin Luther in his celebrated *Assertio septem sacramentorum*, to 1540, when he reiterated his theological Romanism by ordering the execution of Thomas Cromwell and Dr. Robert Barnes, English policy respecting Lutheranism went full cycle. Between those dates on which the conservative position of Henry VIII was so emphatically stated, the king of England departed from orthodoxy and came very near to espousing the theology of the Lutheran reformers of Wittenberg, Germany. The royal dalliance with heresy during those years was not unconnected with the king's success in securing his divorce, the dissolution of the monasteries, and the title "Supreme Head, under Christ, of the Church of England."

In the pursuit of those ends England's foreign policy was directed toward the establishment of an alliance with the Schmalkaldic princes, the Lutheran subjects of Charles V, the Holy Roman emperor. Vigorously pursued by Cromwell, it was a policy distasteful to the king and only reluctantly accepted. He had made an emphatic and highly publicized attack against the theology that constituted the unifying element of the League of those Lutheran princes, and it was a rather humiliating experience to be obliged to support those whom he had formerly opposed so vehemently. By 1540 Henry VIII had come to the conclusion that the projected alliance was neither necessary nor desirable, and Cromwell and Barnes paid with their lives for a policy that the king had supported but which he now disavowed.

The religious conferences that were a part of that diplomacy, however, were not without effect. The king's fundamental conservatism notwithstanding, relations between England and the Schmalkaldic princes resulted first in a relaxation of the persecution of Lutheran heresy inaugurated by Cardinal Wolsey and Sir Thomas More and finally in opening the door to English acceptance and adoption of major articles of the Lutheran faith.

Alone among the English subjects of Henry VIII to master and accept the premises and the implications of the theology of the Wittenberg reformers, Robert Barnes emerges as the apostle of Lutheranism in England during the decade preceding his death in 1540. His place in this formative period of the Anglican Church and his contribution to the confessional literature of those years has never been adequately evaluated.

Most historians of the English Reformation have taken notice of Dr. Robert Barnes as one of the exponents of the "new learning" in England and as an ardent, if somewhat erratic, champion of reform during the reign of Henry VIII. All except the most recent students of this ecclesiastical history have perpetuated the contemporary opinion that Barnes was the victim of the stake because of his efforts in behalf of Henry's marriage to Anne of Cleves. Martin Luther was the first to express that view, and the martyrologist John Foxe accepted it without question.

Little notice has been taken of Barnes' theological writing or of the fact that though he actually had no part in arranging that futile marriage alliance, he did play a primary role in the relations between England and the Schmalkaldic princes during the formative period of the English Church. If the diplomacy in which he was so significantly involved failed in its purpose of achieving a political alliance, it did have a positive result in the doctrinal formulations of those years.

While it is true that the jointly achieved confessions of the English and the Schmalkaldic princes were to have no authority in the reign of Henry VIII, they were to survive as the basic framework for the Thirty-nine Articles of the Elizabethan Settlement. In effect, the ultimate theological position of the Anglican Church was largely determined by the theology and the persistence of the English Lutheran, Dr. Robert Barnes. Anglo-Lutheran relations

during the reign of Henry VIII thus are inextricably connected with Robert Barnes, the key figure in a religious diplomacy that was to have a greater significance than the immediate events of the reign seemed to indicate.

The recurrent stumbling block of the Anglo-Lutheran relations between 1521 and 1540 was the demand of the Schmalkaldic League that any political alliance be based on English acceptance of the Augsburg Confession. That condition the king of England was never willing to meet, but Robert Barnes, whose theological writings compass the controversial subjects treated in the Augsburg Confession, succeeded in getting large and significant segments of that confession into the doctrinal formulations of the Anglo-Lutheran conferences of the reign of Henry VIII.

Thus the clear parallels between the Augsburg Confession and the Thirty-nine Articles represent not the direct influence of the former upon the latter but rather an influence brought to bear mediately in the work of Robert Barnes and the English reformers who prepared the confessional statements of the reign of Henry VIII.

Late Tudor historiography recognized Barnes as one of the fathers of the English Church; only in very recent years have modern historians taken serious notice of this martyr, whom Martin Luther referred to as "St. Robert." If a study of his life reveals something less than a saint, it does find a worthy associate of Cranmer, Latimer, Tyndale, and Coverdale, who laid the foundation stones of the distinctive structure of English Protestantism.

Robert Barnes came into public notice and into an unhappy notoriety for the first time as the result of allegedly "heretical, seditious, contentious, blasphemous, and offensive" statements made in a sermon at St. Edward's Church, Cambridge, on December 24, 1525. Cardinal Wolsey promptly brought him to book for his indiscretion. Thrown into loose confinement, Barnes jeopardized his life further by selling the Testaments of Tyndale. When friends informed him that Wolsey was about to apprehend him and bring him to trial for his book selling, Barnes took leave of England at once.

It may be assumed that Barnes' flight to the Continent was readily arranged by the German merchants who had been so

assiduous in bringing Reformation literature to England. His trial in 1526 and his activity in the distribution of Bibles in England since that time had made him well known to the growing number of those who were criticizing the existing ecclesiastical institutions and were furthering the propagation of the Scriptures in the vernacular. Tyndale had already left England; Coverdale, who had earlier been Barnes' secretary at the Augustinian priory in Cambridge, departed in the same year as his former prior.

It is impossible to establish a definite itinerary and calendar of Dr. Barnes' first exile from November 1528 to December 1531. In all likelihood he made his first stop at Antwerp,¹ where Tyndale and his associates had established an informal colony of English Protestants. He may have gone on to Germany via Hamburg,² thence going to Wittenberg, where he spent some time in the home of Bugenhagen,³ and in association with Luther.⁴ In his *Supplication*⁵ Barnes says only that he visited many countries.

However meager our information as to his specific activities for this period may be, we do have his published writings to indicate that before he returned to England late in 1531, he had made the most of a study of Lutheranism at its source, the University of Wittenberg, and had achieved a thorough mastery of the theological system of Martin Luther and the Wittenberg reformers.

The first published work of Dr. Robert Barnes was his *Sententiae ex doctoribus collectae, quas papistae valde impudenter hodie damnant*. It was printed by Johannes Clug at Wittenberg in 1530 under the pseudonym of Antonus Anglus. The work was a 152-page quarto book with a preface by Johannes Bugenhagius Pommeranus. A German translation was published the following year under the title *Fuernemblich Artickel, neulich verteuschet, von Dr. Antonius aus England*. Bugenhagen was the translator.

Barnes' *Sentences* might best be described as a debater's handbook. It contained a collection of prooftexts from the Bible and of quotations from patristic authorities on the subject of the nine-

¹ Herbert Maynard Smith, *Henry VIII and the Reformation*, p. 306.

² J. F. Mozley, *William Tyndale*, p. 150, n.

³ Ibid.

⁴ *Letters and Papers of the Reign of Henry VIII*, Vol. V, No. 593.

⁵ Daye ed., p. 414. See n. 6.

teen articles. Some of the subjects were later expanded into formal doctrinal essays.

It is particularly significant that the subject matter of the nineteen articles has a very close correspondence to the Augsburg Confession, published for the first time in the same year. The articles reveal the typically Lutheran theological interest of Barnes and the development of a religious position in clear conformity with that of Martin Luther. Only Barnes among English subjects of that generation qualifies, in the strict theological sense, for the designation *Lutheran*. Anne Boleyn, Latimer, Cranmer, and others were called Lutherans only in the sense that one might now use the word *Protestant*.

The second published work of Robert Barnes was his *Supplication to Henry VIII*, printed in Antwerp in 1531 by Simon Cock.⁶ The book has since then been known by the title of the first of the ten essays included in it. The *Supplication* was an eloquent protestation of Barnes' loyalty to the king, in which he pleaded that His Majesty judge between him and the bishops who had so "uncharitably" condemned him. There was a lengthy attack against the papacy and against ecclesiastical authority improperly exercised in secular affairs.

The second essay listed the twenty-five articles brought against him in 1526 together with his defense against the allegations of the bishops. The third told the story of his trial, condemnation, and imprisonment. The remaining essays in Barnes' book are doctrinal in nature and give us a basis for identifying him as a Lutheran, thoroughly seasoned in the Wittenberg theology.

The sixteenth century Reformers universally accepted the doctrine of justification by faith and acknowledged the Bible as the revealed Word of God and the sole source and norm of faith and life. Barnes' essays on those subjects reveal the full maturity of his Lutheranism as well as the fundamental importance of those articles of faith to the total structure of Lutheran theology. The relation between faith and good works is elaborately and fully spelled out.

⁶ E. G. Rupp, *Studies in the Making of the English Protestant Tradition*, p. 40; Mozley, p. 201; the definitive edition of Barnes' works, including some items not in the first edition, was printed by John Daye, London, 1572—73 in a volume titled *The Whole Works of Tyndale, Frith, and Barnes*.

Barnes saw the Son of God, as Luther and Bilney had seen Him, as the "perfect Peacemaker between God and men," justifying faith as something that "must come from heaven, and not from the strength of reason," and good works as "not done to justify the man, but a just man must needs do them."⁷

His attitude toward the Scriptures and the necessity of their distribution is quite evident from his vigorous affirmation of the right of all men to possess and to read the Bible in the vernacular. Among his most fervent prayers was the plea that he be given strength to defend the Bible against all its enemies.

The problem of the free will of man,⁸ debated by Luther and Erasmus, engaged the attention of Barnes also. His essay on that subject, however, is primarily a discourse on the sinfulness of fallen man, the grace of God, and the doctrine of election. Using distinctively Lutheran terminology, Barnes maintains the belief that man, of his own will, can do nothing meritorious before God. He ridiculed the attitude of John Fisher, bishop of Rochester, who said that free will can "do no good meritorious, but yet it does not wholly do nothing; for it carries with it a *bonum conatum* or good endeavor." On the contrary, Barnes said, "man hath lost his free will by sin and can no more do unto goodness than a dead man can make himself alive again; yea, he can do nothing but delight in sin."

In pursuing the question of God's choosing, or election, of sinners Barnes identifies himself specifically with Lutheran theology. The Lutheran doctrine of election was not adopted by other Protestant groups.

The first assumption of that doctrine is that man is under the just condemnation of his sin. All men have deserved damnation because of the disobedience of Eden and the righteous curse of the Law. But now God has "declared the riches of His glory," Barnes asserts, "unto the vessels of mercy which He has prepared and elected unto glory." In other words, God has, with no reference to any merit or special qualifications or disposition in them, chosen some sinners to faith and salvation. The will of God, Barnes says,

⁷ Daye ed., pp. 226 ff.

⁸ Ibid.

is revealed in the word of the Deity, "I will show mercy on whom I will show mercy."

Scorning the scholastics, Barnes says: "First shall we invent, that the election cometh of deserving, and then will we also dream certain works, that shall thereunto be appointed of us, and those will we do at our pleasure, so that the election and the reprobation shall stand all in our hands, let God do what pleaseth Him." However, he continues: "... the pure nature of man was corrupted by sin . . . so that we are, as St. Paul says, 'by nature the children of wrath,' and in David's words all 'conceived in sin.'" Barnes' conclusion followed: "Those that be good be good by His grace. Those that be bad, be bad of corrupted nature . . . God worketh good, and evil worketh evil." Other English theologians also stated that Lutheran doctrine of justification. None had expressed the Wittenberg theology so clearly in the matter of the sinfulness of fallen man, free will, and election, or in such perfect harmony with the Augsburg Confession.⁹

In referring to the Scripture as the key of the church, Barnes hit at Duns Scotus and other schoolmen who declared that "the keys of the Church are the authority given to priests whereby they give sentence that heaven must be opened unto this man and shut unto the other."¹⁰ Rejecting the view that the priesthood is able to open or close the doors of heaven for the sinner, Barnes declared that the only key able to do that is: "... the holy word of God whereby we receive faith into our hearts. This is the thing whereby our conscience is loosed and made free from sin. . . . Man is but a minister and servant to this word. The keys are given to the whole Church of Christ for her faith and they be the common treasure of the Church and belong no more to one man than to another." However, Barnes did not disavow the utility of a priesthood or ministry, but acknowledged in conformity with the Augsburg Confession that ¹¹ "... because all men can not use these keys altogether (for they would make a confusion), therefore doth the Church, that is, the congregation of the faithful men, commit the ministration of these keys, that is, of preaching the Word of God, unto

⁹ See Art. II, XVIII, XIX.

¹⁰ Daye ed., pp. 257 ff.

¹¹ See Art. V.

certain men whom they think most able and best learned in the Word of God. The which men thus chosen be but ministers of the common treasure, and no lords over it." In this declaration Barnes not only was expressing a view entirely opposed to the medieval view of the ecclesiastical hierarchy, but also was clearly affirming both the characteristically Lutheran doctrine of the Office of the Keys as the possession of the church and the idea of a ministry of the Word and Sacraments rather than a Levitical priesthood.

After deploring the numerous services for which priests demanded money, and after excoriating them for holding over the people the threat that they, the priests, personally held the keys to heaven, Barnes angrily derided them, saying: "Wherefore I can no more say unto you but the words of our Master Christ, 'Woe be unto you hypocrites which shut heaven's gates before other men' (Matthew 26), and as St. Luke sayeth: 'You have taken away the key of science and neither enter in yourself nor yet suffer other that come to enter in.'" (Luke 11)

In his discussion of the doctrine of the church, Barnes reveals further the distinctively Lutheran character of his theology. His essay is introduced by the charge that the church, spiritual in its essence, has been made a worldly institution.

Defining the visible church as the whole number of professing Christians, including both hypocrites and sincere believers, he goes on to the more significant consideration of the invisible church, which includes *all* and *only* true believers.

They that believe that Christ hath washed them from their sins, and stick fast unto His merits, and to the promise made to them in Him only, they be the Church of God and so pure and clean that it shall not be lawful, no, not for Peter, to say that they be unclean; but whether they be Jew or Greek, king or subject, carter or Cardinal, butcher or Bishop, tancard bearer or carmel rater, free or bound, Friar or fidler, monk or miller: if they believe in Christ's word and stick fast to His blessed promises, and trust only in the merits of His blessed blood, they be the holy Church of God, yea, and the very true Church of God.

The Church is a spiritual thing and no exterior thing but invisible from carnal eyes (I say not that they be invisible that be of the Church, but that the Holy Church in herself is invisible)

as faith is and her pureness and cleanness before Christ only and not before the world, for the world hath no judgement and knowledge of her.¹²

The true church, Barnes concluded, is found wherever the Word is taught in its truth and purity and the appropriate fruits of faith are manifest in the lives of those who hear and believe it. It is not identified in "books, bells, candles, chalices, oil creme, water, horses, hounds, palaces, and all that is might and glorious in the world."

Barnes' works were brought to the attention of Sir Thomas More immediately on their arrival in England. Of all the subjects Barnes had treated, More apparently felt that the article challenging the authority and the pretensions of the church was the most dangerous, for he made it the subject of his first attack on Barnes' writings. It appeared to him that Barnes "had made naught of the entire spirituality." The concept of an invisible body, a communion of saints, comprising the church, was, of course, foreign to More. Indeed, as Barnes said in response to More's attack, the latter was not even aware of the existence of an invisible church. Reviewing the argument of his first book, Barnes added in the second:

Mine intent was to declare that neither the Pope, nor his college of Cardinals, nor yet all the Bishops in the world gathered together did make Holy Church because of their names, or else for the long gowns, or for their shaven crowns, or else anointed fingers, nor yet for any other exterior things that the world had in admiration.

M. More and I do vary, but in this point, that he sayeth the Church of God standeth by them that be good and bad, and I say that the true Church of Christ standeth in them only that be good men.

The ecclesiastical hierarchy meant nothing to Barnes. To him the church was the body of Christ, the whole physically unidentifiable number of true believers. To More any attack on the ecclesiastical hierarchy threatened the very ground on which his church stood.

In this theological definition of the church, as well as in the entire body of Barnes' theological writings, there is no originality of interpretation or religious thinking. There is, however, every

¹² Daye ed., pp. 242 ff.

evidence of a full grasp and unqualified acceptance of the teachings of Martin Luther and the Wittenberg reformers.

Barnes' three years in Germany completed his educational development. Louvain and Cambridge had made him a humanistic scholar; Wittenberg made him a Lutheran theologian. The Wittenberg years were also the period of his literary productivity. The *Supplication to Henry VIII*, with its theological essays, constitutes the first expression of Lutheran theology by an English divine.

Barnes was later to publish a historical study of the papacy, but it had no great significance for the development of the English Reformation. The remainder of his career, the next nine years, was to be devoted to an effort to make England Lutheran. During those years he was the "orator" and chaplain of Henry VIII, representing Thomas Cromwell and the king in the conferences and the diplomacy designed to establish an alliance between England and the Schmalkaldic princes. In the end that diplomacy failed, and Barnes was the victim of the Tudor reaction. With Thomas Cromwell he was the price Protestantism paid for its failure to support Henry in his domestic and political designs. The execution of Robert Barnes at Smithfield is described in some detail.¹³ Barnes, Garrett, and Jerome were executed for heresy; Powell, Featherstone, and Abel were hanged for treason. Like Thomas More and John Fisher before them, the latter three had refused to acknowledge the ecclesiastical supremacy of the king of England. In sentencing these six men to death on the same day, Henry VIII was serving notice of his intentions. He was, and he was determined to remain, both head of the church and Defender of the Faith.

The executions of that day created a considerable stir, the chroniclers describing the event in detail. The French ambassador commented: "It was wonderful to see adherents of the two opposing parties dying at the same time, and it gave offense to both. And it was no less strange to hear than terrible to see, for the obstinacy and constancy respectively of both parties, and the perversion of justice of which both parties complained."¹⁴ The chronicler Hall laid the blame for the execution of Barnes and his colleagues on

¹³ Edward Hall, *Chronicle, Containing the History of England During the Reign of Henry IV to the End of the Reign of Henry VIII*, II, 839.

¹⁴ *L. and P.*, Vol. XV, No. 953, p. 483. See n. 4.

Stephen Gardiner and the fact that they had preached against his doctrines. "Great pittie it was," he laments, "that such learned men should be so cast away, without examination, neither knowing what was laid to their charge, nor never called to answer."¹⁵

Faced by death, Barnes acquitted himself in the best tradition of Christian martyrdom. Weakness which had led him to temporize and equivocate on previous occasions was gone. Standing before the place of his execution, he spoke the words that are remembered as "Dr. Barnes' Protestation at the Stake," a confession that leaves no doubt as to the fact that he was a Lutheran and not merely a Protestant.

The Protestation includes a vigorous denunciation of anabaptism, a confession of faith in the Trinity, a statement with reference to justification and good works, a confession of his own sin with a prayer for forgiveness, a statement regarding his view of the church, an expression of his attitude toward the virgin Mary, and a definition of the doctrine of the Lord's Supper. The martyr offered a prayer for the forgiveness of those who had brought about his condemnation, a prayer for the king and Prince Edward, and an expression of loyalty to Henry VIII. A final petition addressed to the king requested that charities be distributed to the poor, that marriage be held in high esteem in the land, that profanity be "punished and straitly looked on," and that "the king give all diligence toward the setting forth of Christ's true religion."

Barnes' Protestation was published in Germany immediately after his death with a preface by Martin Luther. In it Barnes was referred to as St. Robert, "our good pious table companion and guest of our house."¹⁶ It was well deserved praise indeed from a man who had found Barnes a vigorous and able supporter of his theology. Quite understandably it combined an encomium of Barnes with a vigorous condemnation of King Henry. There was, of course, no foundation at all for the rumor, to which Luther gave credence, that Barnes died because he opposed the king's annulment of the marriage to Anne of Cleves.

Very soon after the death of Barnes, John Standish, a fellow of

¹⁵ Hall, loc. cit.

¹⁶ Published in 1540, see *Short Title Catalog*, ed. Pollard and Redgrave, No. 23210. University Microfilm print examined.

Whittington College, published *A Little Treatise Against the Protestation of R. Barnes*. The work was an attack on the theology of Barnes' confession of faith made at the stake. Standish prefaced his polemic with the words: "In his protestation is both contained heresy and treason. . . . Do not think that I write this through any malice toward him that is burned, but I do it, God's my record, fearing the great infection and spiritual death that might come to the children of God through the great number of copies that be in writing of this his protestation being both erroneous and traitorous: which yet (more is the pitie) many do secretly embrace as a most precious Jewell."

The pamphlet came into the hands of Coverdale, who quickly rose to the defense of his former superior at the Austin Friars of Cambridge. He said: "That the words of Dr. Barnes, spoken at the hour of his death, and here underwritten, are good, wholesome, according to God's holy scripture, and not worthy to be evil taken, it shall be evidently seen, when we have laid them to the touchstone, and tried them by God's word."¹⁷ Addressing himself to Standish, Coverdale says: "Yea by your own pen have ye brought it to pass, that it shall not be forgotten till the world's end, what a Christian testament and last will Dr. Barnes made at his death, and how patiently he forsook this life." Summarizing that confession, Coverdale supports with emphasis Barnes' teachings with reference to justification by faith:

D. Barnes' last will and testament, whereon he taketh his death is this; that there is no other satisfaction unto the Father, but the death and passion of Christ only. Therefore, though it had been ten thousand times revoked . . . yet shall no man's revoking, no, nor your blasting and blowing, your stamping and staring, your stormy tempests nor winds, be able to overthrow this truth and testimony of the Holy Ghost throughout the scriptures, that the death of Jesus Christ only doth satisfy and content the Father of heaven, and maketh the atonement for our sins. Neither do ye aught but bark against the moon, so long as ye labor to diminish the glory of Christ, as though he obtained not grace for all the sin of the world.¹⁸

¹⁷ Miles Coverdale, *Remains*, II, 324.

¹⁸ *Ibid.*, pp. 357 f.

Three years after the death of Barnes, George Joye, erstwhile co-worker of Tyndale, came to the defense of the theology of Dr. Barnes in an attack on Stephen Gardiner's articles against the doctrine of justification. The tract is titled *George Joye Confuteth Winchester's False Articles*.¹⁹ In a prefatory note Joye states his belief that Barnes and his two fellows in suffering were burned for preaching "only faith to justify." Gardiner responded²⁰ in 1545, and Joye filed a *Refutation*²¹ in 1546.

Thus for six years after the death of "St. Robert," justification by faith continued to be an issue in England, and Barnes was remembered as its chief exponent. In the end Barnes' view was to prevail in Anglican theology, Gardiner's was to be rejected.

The course of English ecclesiastical history in the reigns of Edward VI and Mary Tudor (1547—58) obscured the memory of Barnes and his work. During Edward's reign the influence of Bucer overshadowed that of Barnes. Mary Tudor placed Barnes' writings on the English index of prohibited books, but a revival of interest in his writings in the reign of Elizabeth resulted in the publication of the definitive edition of Barnes' works in Daye's *Works of Tyndale, Frith, and Barnes* in 1572. His continuing influence is evident in the Elizabethan Settlement as well as in the sermons and theological literature of the Stuart period. Cranmer's liturgies and Barnes' theology had laid the foundations for an Anglicanism that to this day exhibits enduring traces of Lutheran influence.

River Forest, Ill.

¹⁹ Published in 1543. See S. T. C., No. 14826. University microfilms copy consulted.

²⁰ Stephen Gardiner, *A Declaration of Such Articles as Joye Hath Gone About to Confute*, 1545. S. T. C., No. 11588. Reproduced by University microfilms.

²¹ George Joye, *The Refutation of the Bishop of Winchester's Darke Declaration of False Articles*, 1547. S. T. C., No. 14822, University microfilms reproduction.

A New Lexicon

By MARTIN FRANZMANN

[A GREEK-ENGLISH LEXICON OF THE NEW TESTAMENT AND OTHER EARLY CHRISTIAN LITERATURE: *A translation and adaptation of Walter Bauer's Griechisch-Deutsches Wörterbuch zu den Schriften des Neuen Testaments und der übrigen urchristlichen Literatur.* Fourth Revised and Augmented Edition, 1952. By William F. Arndt and F. Wilbur Gingrich. Chicago, Ill.: The University of Chicago Press, and Cambridge: The University Press, 1957. xxxvii + 909 pages. Cloth. \$14.]

THIS is not to be a review of the new lexicon—is there such a thing as a “new” lexicon? The survey of New Testament lexicography from 1522 to 1957 given by the editors of this lexicon in their Introduction (pp. v—viii) shows how relative the term “new” is in this connection; lexicographers stand strictly in a succession. Much less is this to be a critical review. We shall have to leave critical reviews to men who are less bound up with this work, emotionally and otherwise, than we of The Lutheran Church—Missouri Synod are. It is hardly to be expected that we can be strictly objective regarding this work, which is certainly one of the most significant ecumenical gestures ever to be made by our church. We could hardly have spelled out our allegiance to *sola Scriptura* more eloquently before men than in this way. And objectivity would be doubly difficult for us who stood close to Dr. Arndt, his colleagues, his students, his host of friends. Our grief at his recent departure is still too fresh to permit an objective, critical judgment on this last work of his, even though we know that he has gone into that bright realm where all God's golden words are bright with a more than lexical light and all their significance is fully and forever clear.

This is to be, rather, an appreciation and a sort of personal introduction to the new lexicon, especially for those who may be, at first meeting, somewhat abashed by the technical severities and the laconic brusqueness of the work. This book is like a severely disciplined and close-lipped man. Once you get to know him, however, you will value him as a wise man and a good man to be with.

He wears better than many a burbling word-picture romanticist who "makes the New Testament live" for you. This man is content to let the New Testament live of its own vitality, without benefit of galvanic exclamation points. We even cherish the hope that we may, by way of this introduction, gain some new members for that ancient and loosely defined order which one might call the Order of Lexicon Loiterers, or Dictionary Dawdlers, or Synonym Savors, that fraternity whose members read lexicons because they like to read lexicons, who may best be described by the *via negationis*: these men are *not* like the efficient lexicon user. We all know the type. The lexicon (it is strictly a tool to Mr. E. L. U.) is decisively slapped open, functionally flipped to the right entry; the teleological finger slides down the column, the horn-rimmed eye glares to a halt at the precisely serviceable spot. Mr. E. L. U.'s sharp little mind spears the desired lexical gobbet and pops it away; and bang!, the book is closed, the tool returned to the rack. The lexicon loiterer is to this type as the stroller through the countryside is to the man who walks three miles a day for his health. The irony of it is, of course, that the stroller usually enjoys better health than the man who pursues it. There is probably a corollary to that in the lexicon field, but it need not detain us.

Whether you are an efficient lexicon user or a lexicon loiterer, the new lexicon is a book for you. The last complete entry in the book is *ὠφέλιμος*, "useful, beneficial"; and that is a very suitable seal to place upon this work. I have been testing the Bauer Lexicon, which is the basis of the present work, for almost precisely sixteen years at this writing, since that pleasant June morning in 1941, when the unexpected happened and a graduating student, one of the best of a good, a very good group, stood at my door with a graduation present for his teacher, the Bauer Lexicon. Useful it is, as thousands of users of the German work would agree; and "useful" is not faint praise. The New Testament applies the adjective *ὠφέλιμος* to Scripture itself.

And useful it is in its English and revised dress, too. Not the least among the features which make the new lexicon useful is the inclusion of Walter Bauer's "Introduction to the Lexicon of the Greek New Testament" (pp. ix—xxv), which had been omitted from recent editions of the German work. This introduction makes

plain in massively marshaled detail how completely the New Testament is in the full stream of the Greek of its time. Even if one is inclined to believe that Bauer tends to minimize the all-pervasive Semitic influence, one must be grateful to him for reminding us again that the New Testament was designed to be understood by Greek-speaking people and that we must hear the New Testament with Greek ears. The introduction is at the same time a glimpse into a solitary workshop where the chips have been flying mightily for more than thirty years. I recall asking Dr. Bauer once what assistants he had employed in his work: "Assistants? My dear young man, by the time I've told assistants what they are to do and have checked what they have done, I can do it better myself."

The E. L. U. type will, I suppose, memorize the list of abbreviations, formidable as it is (pp. xxvii—xxxvii !), in cold blood and at one fell swoop; even the L. L. type will want to linger over it. He has acquired a taste for this practically contentless kind of reading, just as some people like to munch practically tasteless tidbits, like sunflower seeds. The pages of the lexicon proper bristle with abbreviations; and the unwary reader, who has skipped the introduction entirely, may be able to extract only an approx. mng from some pass. and perh. susp. that occas. the edd. have given a wrong rdg. or a wrong ref.; otherw. the style would not be so ellipt. But a little patience and practice will usu. solve the difficulty and enable him to come up w. a translit. of a cryptic rdg. And he will be reconciled wholly to the generous use of abbreviations when he reflects that the use of them has enabled the editors to give him a clearer, cleaner-looking, and more readable page than that of the original Bauer, and a smaller, handier volume to boot; that the use of abbreviations has saved him considerable money and will save him considerable time once he has grown accustomed to this apocopated speech—we read only a fraction of freq. used wds. anyway. Besides, the saving in space has enabled the editors to include all the New Testament references in the case of most words and all the references in the literature covered for the majority of words, so that for all practical purposes the reader has a concordance along with his dictionary.

But the full *ὠφέλιμος* quality of this book is, of course, savored only in the reading of it and the working with it. The student and

sermon forger will appreciate this book to the full. Take the Gospel for Misericordias Domini Sunday, John 10:11-16; any dictionary can give us the meaning of ποιμήν; and the references to Ezekiel 34 and 37 in the margin of our Nestle are enough, perhaps, to remind us that "shepherd" is a more virile and more royal conception than many anemic pink-and-blue church windows have led us to believe; but the reference to Maximus Tyrius in our lexicon gives us the overtones which ποιμήν had for Greek ears, too: "Cyrus is called ποιμήν ἀγαθός, because he protects the Persian 'flock' fr. the barbarian 'wolves.'" And the contrast with the hireling, our lexicon informs us, has its background in the Greek world, too. Themistius in the fourth century contrasts the hireling with the neatherd, and Plutarch in the second century contrasts the hireling with the divine Guide, who is for Plutarch, sadly enough, λόγος, reason. And the lexicon reminds us that τιθέναι ψυχὴν in 10:11, 15 has its plastic parallel in John 13:4, where the same verb is used of removing garments. The Son of God "laid His glory by" so completely that He also laid by His life. And in John 10:12 we are led by our lexicon beyond the rather pale "leave" offered both by the Authorized Version and by the Revised Standard Version to the more vivid "abandon." The hireling "leaves" his sheep as totally and as faithlessly as the disciples "leave" their Lord at His arrest (Matt. 26:56; Mark 14:50).

There is a rich and wonderful browsing everywhere. The word whose meaning the Authorized Version leaves open so neatly in 2 Cor. 11:28, ἐπίστασις ("that which cometh upon me daily"), turns up with more possible meanings than were dreamed of in our earlier philology, and we are subjected to the wholesome agony of choice: Shall it be "daily pressure upon me"? or "the attention or care daily required of me"? or "the burden of oversight, which lies upon me day in and day out"? or even "the hindrances that beset me day by day"? Not so simple as it seemed at first—*Forschung macht bescheiden*.

Or take our old enigmatic friend in Col. 2:18 ἐμβατεύω, "intruding into things which he hath not seen," in the Authorized Version. What *does* it mean, since the "not" read by the AV translators can hardly be part of the original text and "intruding" does not give a really satisfactory sense without it? Inscriptional

evidence from Asia Minor seems to show that the word was a technical term in the mystery religions, and the sense thus indicated fits excellently into the polemical atmosphere of Colossians and into the immediate context: either "taking his stand on what he has seen in the mysteries" or "puffed up without reason by what he saw when he was initiated."

And so on: the word *ἀτακτος* and its cognate is seen definitely to have the meaning which the context in 1 Thess. 5:14 and especially 2 Thess. 3:6, 7 suggests, not merely that of being "unruly" or "disorderly" but specifically that of "idle," "lazy," "not at one's post." That mighty word of comfort and strength, John 5:24, comes even closer to our heart and its needs when we realize the homely immediacy of μεταβαίνω ("change one's place of residence, move") — he who hears the Word of Jesus and believes the God who sent Him has eternal life and does not come into judgment but has moved out of the house of death and has taken up residence in the house of life.

One last example: it is remarkable how much theology can cluster about one little word. Take δεῦρο and δεῦτε, "Come!" In this word we hear the voice of man's revolt against God's last Messenger, His Son ("Come on, let us kill Him!" Matt. 21:38); the voice of God's Judgment (Rev. 19:17); the voice of God, the Giver of the feast (Matt. 22:4); the voice of the Son inviting men to discipleship (Matt. 4:19; 19:21), calling the weary and heavy-laden to His rest under His kindly yoke (Matt. 11:28), calling the dead man from his grave (John 11:43); the voice of the Son of Man, returned in glory for the Great Assize, summoning the blessed of His Father to the eternal inheritance (Matt. 25:34). This occupies less than five inches in one column; but here is enough to repent on, believe on, and die on.

"When in 1947 The Lutheran Church — Missouri Synod observed its centennial, a part of the thankoffering was set aside as a fund for scholarly research. . . . The committee, appointed by Dr. J. W. Behnken, the President of the church, to administer the fund, resolved to have Bauer's *Wörterbuch* done into English, with such adaptations and additions as would be required" (p. vii). It was a thankoffering that made this lexicon possible. The publication of the lexicon calls for another thankoffering — this, that

we who paid for it use it with prayer and with devotion, in order that the last entry of all may be a word that finds fulfillment in us. That word is ὤφθην, the aorist passive used so often to record the appearances of the risen Lord to His own (Luke 24:34; Acts 9:17; 13:31; 26:16; 1 Cor. 15:5-8). If we use this work aright, we shall see Him in the words of His disciples, the risen One; and, like them, we shall be glad when we see the Lord.

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Visitation Evangelism in American Churches

By A. KARL BOEHMKE

(Continued)

V. *The Development of Visitation Evangelism 1921—1954*

THE story of the development of Visitation Evangelism is here viewed in general chronological sequence, with principal emphasis on the individuals associated with the movement, their experiences and thoughts (as they may be apprehended), and their expressed attempts at contribution to the evangelism field.

Two notable pioneers appeared in the visitation-evangelism field: A. Earl Kernahan and Guy H. Black.

A. Earl Kernahan. A. Earl Kernahan is credited by some with having originated the visitation method.

Kernahan was a Methodist minister, pastor of several churches in both the Southwest and New England, an organizer and speaker in revival campaigns, an Army chaplain in Europe during World War I. Having made repeated appraisals of the effectiveness of the revival method in his own campaign and some of Billy Sunday's campaigns with which he was associated, he became convinced that the mass-evangelism technique was not accomplishing its intended purpose of winning new souls. At the close of a revival in Boston he declared himself finished with the traditional method:

I said, "I will never hold another series of evangelistic services for the specific purpose of winning people to a public decision for Christ."

I was absolutely determined to find some way to accomplish this work satisfactorily. It occurred to me that it would be wise to try and discover just how Jesus did this work. I found clearly, to my delight, that Jesus won every outstanding follower by the personal contact method. . . . I also found that the immediate followers of Jesus carried on their work by personal interviews. . . . I turned my attention to the early history of the Church, and I found that here, again, there was unmistakable evidence that during the phenomenal growth of the Church in those early years, the work was done by religious conversations in which one Christian talked with another, or at the most, to a few. The laws of

the day made it impossible to hold mass meetings, and yet, during this very period, one of the striking miracles in the history of the Christian Church occurred, namely, the conversion of the Roman Empire.

I was now convinced that it was time to experiment. . . . We could appeal to society . . . with every reason to believe that we would get a response that the early disciples could not have expected to get. Just at this time I met a man by the name of Guy H. Black. He had been experimenting in exactly the same field. We had come to exactly the same conclusions. We worked together in the city of Chicago for several weeks. Our results were a revelation to the Christians there. I resigned from my pastorate and consecrated my life to the purpose of demonstrating what laymen can do toward winning the fifty million or more people in our country who are now outside the Roman Catholic, Jewish, or Protestant churches to friendship with Jesus Christ and membership in some body of His followers.¹

With that, Kernahan began a twenty-year career as director of visitation-evangelism campaigns. From that time forward his name has been associated with the beginnings of the movement. Dawson Bryan, director of the visitation-evangelism department of the Methodist Church, after 1946, wrote: "Historically, it seems as though Earl Kernahan was responsible for the pioneering. He laid out basically many of the fundamental ideas. His campaigns [however] were purely local and did not catch the imagination of ministers."²

Guy H. Black. The other important pioneer in the visitation field was Guy H. Black. Black, too, is credited by some with having originated the method.³

Black has left little printed material to reflect his thinking or experience in this period. However, Charles Goodell, evangelism secretary for the Federal Council of Churches in 1926, observed:

Among those who have used this [visitation] method with large success is Rev. Guy H. Black, a pioneer in this field. He organized

¹ *Visitation Evangelism, Its Methods and Results* (New York: Fleming H. Revell Company, 1925), pp. 15 ff.

² Letter to me, March 12, 1954.

³ Jesse Bader, for example, referred to Black as the originator of the plan (Interview, July 17, 1953).

work in a dozen cities, training the workers, showing them how to go about the work, what methods to use and in what spirit to conduct the work. The results in those cities were far beyond the expectations of himself and of those who were associated with him. While he claims no right as a discoverer of this method, he has used it with such signal success as to challenge many others to undertake a similar work. Rev. A. Earl Kernahan also has been very successful in training of workers and in uniting churches in a given community to carry this method to actual success. Far greater results in ingathering have been accomplished through this method, by the men whom we have named and by many others who have adopted the same general plan, than has been accomplished through great tabernacle meetings or by vocational evangelists of proved ability and devotion. If "new occasions bring new duties," it happens that new conditions bring new opportunities; and new methods succeed where old methods have failed.⁴

Dawson Bryan wrote concerning Black: "Guy Black was responsible for overcoming much of the lethargy and prejudice toward visitation evangelism — as well as developing basic methods and adding the training schools for ministers and conducting campaigns with numbers of churches and pastors participating."⁵

George Irving. This is a third name sometimes mentioned in connection with the beginning of the visitation method.

Irving was a Young Men's Christian Association worker. Apparently he had no contact with Kernahan and Black, but proposed independently an evangelism plan identical in most respects to visitation evangelism. Termed "united witnessing," the plan followed the pattern of worker recruitment, prospect list, training talks, supper meetings, and home visits. George Irving wrote in 1934: "While these experiences are my own, I claim no originality for the simple plan, except it is original with me. Other men have apparently been led to the same conclusion by different routes. That to me is always a sign of the leading of the Spirit of God."⁶

Irving's experience would tend to lend substance to the view that

⁴ Charles L. Goodell, *Motives and Methods in Modern Evangelism* (New York: Fleming H. Revell Company, 1926), p. 122.

⁵ Bryan, loc. cit. See n. 2.

⁶ *Experiences in Witnessing for Christ* (New York: the Association Press [c. 1934]), p. 20.

different men in different parts of the church were, at varying times, looking for new methods with which to meet new circumstances, and that these circumstances affected the type of method developed.

It may be noted in this regard that the visitation method was still being discovered as recently as the year 1952. There was found an instance of a group of businessmen in a Lutheran congregation in Verona, N. J. In that year, with no apparent knowledge of visitation-evangelism methods or literature, these men devised a "Sharing Christ" plan, similar in many respects to the plan Kernahan and Black had proposed thirty years earlier. Such an instance throws light on the process whereby churches facing similar problems of a changing culture in varying times, places, and degrees devise, adopt, or adapt new methods to meet new problems after traditional methods have proved inadequate.

VI. Years of Early Development

During the fifteen-year period, 1925—1940, visitation evangelism became modestly established on the American scene. Certain leaders promoted the method with a whirlwind borrowed from the older revival method. Others advanced the plan in a still, small voice—which in the long run may have proved more effective. But all appeared willing to follow the Kernahan-Black plan of procedure, which now became increasingly fixed and routinized.

Methods Put to the Test. The period roughly bracketed by World War I and World War II was not marked by large over-all church membership gains. Over the thirty-year period, 1910 to 1940, the ratio of church members to total population showed an increase of but 6 per cent. This compares unfavorably with the 7-per-cent increase during the ten-year period, 1900—1910, or the 8-per-cent increase during the ten year period, 1940—1950. Moreover, the 4-per-cent rise recorded between 1920 and 1930 may appear larger than the fact would warrant, since in connection with the 1926 census a change of an inflationary nature was made in the method of counting members.⁷ Winfred E. Garrison, noting the

⁷ Landis points out that some churches which prior to 1926 reported only family heads now reported individuals; some previously reporting adults only, now reported all baptized members. (*Yearbook of American Churches*, 1952 edition, pp. 256 f.)

meager index of membership gain during the late 1920's and early 1930's, was led to observe: "It may be that the immediate destiny of the church is not gradually to draw into its membership an increasing proportion of the population, but to become relatively smaller, even absolutely smaller."⁸

Under such circumstances evangelism methods of whatever description were put severely to the test. The revival was increasingly suspect. New methods were multiplied; attrition among new methods was rapid; survival was presumed to have been a mark of basic health.

The Revival Defended. If there was a tendency on the part of some to blame the revival for the waning effectiveness of evangelism, there was a corresponding readiness on the part of others to defend the revival as a still useful tool. A Methodist bishop, for example, issued a call for meeting the secularism of the day with a new use of the old revival evangelism. Those who maintained, he said, that "the pulpit is a waning power and that it is only a question of time until more modern agencies take its place" were judged to be wrong.⁹

Lin D. Cartwright, of the department of education of the Disciples of Christ Church, writing in this period, also defended the revival-method evangelism. He disagreed with Weber's harsh criticism, and saw the failure of revivalism only in "... certain clap-trap or sensational methods. . . . Perhaps the mass type of evangelism has made no more serious mistakes on the whole than some of the newer methods will make, which are today being so enthusiastically suggested to take its place."¹⁰ Both Leonard and Cartwright modestly endorsed the new visitation method, but pleaded for strong continued use of the revival.

Further Work of Kernahan. Throughout the period, 1920 to 1940, A. Earl Kernahan exerted an important influence in the development of visitation evangelism. His enthusiasm for the method appears to have been unbounded. In 1925 he wrote: "Suppose that out of more than four million in the Methodist

⁸ *The March of Faith* (New York: Harper and Brothers, 1933), p. 263.

⁹ Adna W. Leonard, *Ancient Fires on Modern Altars* (New York: the Abingdon Press, 1931), pp. 158 ff.

¹⁰ *Evangelism for Today* (St. Louis: The Bethany Press, 1934), pp. 103 ff.

Episcopal Church 100,000 are enlisted in this work. In one week they would win 1,400,000 to Christian discipleship. This is not a dream; if in winning ten thousand people, the workers of all ages have averaged fourteen won per team each week of work, it is logical to conclude that an average of fourteen won per team is a correct estimate of future success."¹¹

In 1928 Kernahan published his *Adventures in Visitation Evangelism*, offering endorsements of the plan such as that by a Reformed Church pastor of York, Pa.: "It has remained for the present decade to evolve the form that is best calculated to reach . . . unchurched thousands in the throbbing centers of population It is the method followed by the Master Himself, and as such can scarcely be improved" (p. 43).

Kernahan reported 10,000 members added to the Reformed Church, during 1927, through visitation evangelism. He reported 7,000 souls added, in 1928, to the churches of Pittsburgh, Pa., through visits, in one week (*ibid.*, pp. 86 ff.).

All in all, Kernahan appears to have carried with him into the promotion of the visitation method something of the spirit of the revival platform, on which he had begun his work. His influence in developing the visitation movement was undoubtedly great. Yet it is seldom easy to ascertain the precise direction of that influence. Did Kernahan promote the cause of visitation evangelism in the minds of some while at the same time casting doubt on its validity in the minds of others? If the record of his wide range of activity through twenty years is placed side by side with Bryan's estimate that "his campaigns were purely local and did not catch the imagination of ministers," some idea may be gained of the difficulty of evaluating the ultimate effect of Kernahan's role in the development of the visitation method.

Further Work of Guy H. Black. During this same period, 1920 through the end of World War II, Guy H. Black appears to have worked and spoken in more conservative ways. His activity was carried on largely in close co-operation with the Federal Council of Churches, for which he served as visitation-training director. Hundreds, perhaps eventually thousands, of pastors and workers came under his influence. Though less dramatic in his approach,

¹¹ P. 118. See n. 1.

Black appears to have been no less thoroughgoing a believer in, and promoter of, the visitation plan; perhaps he was ultimately more influential in the wider development of the program. No writings by him on the subject could be found for consideration here, aside from a series of pamphlets on procedure composed for the American Baptist convention in 1945. However, a number of present-day writers on evangelism acknowledge Black's influence on their thought and method.

Since Black worked so quietly, there is no great body of fact to report about the man; yet through reading and correspondence the feeling that his judgment has been widely respected, his advice highly valued, is reinforced repeatedly. When the churches adopted the plan broadly and officially in the 1940's, the work of Guy Black appears to have been instrumental in convincing many of the validity of the approach.

The Plan Unaltered. Whatever may have been the difference in temperament or mode of activity between Kernahan and Black, there seems to have developed no disparity in the plan of procedure advocated and followed. The basic plan proposed in 1921 or 1922 was continued intact. No significant modification is observable. Others who subsequently adopted the plan appear to have considered it satisfactory and workable and to have carried it on without personal or ecclesiastical alteration. Many appear to have been convinced this was, indeed, the Lord's plan, suddenly rediscovered; what need or purpose to modify the Savior's own program of evangelism?

VII. *Years of Growing Recognition*

During the years 1940—1954, visitation evangelism moved into a recognized and increasingly influential place in the American evangelism scene.

New Over-All Evangelism Emphasis. The period between World War I and World War II has been seen to have been a slack time for evangelism in general, a time of searching and experimentation, a period of difference of opinion regarding the effectiveness of methods. The period during and after World War II now saw a rapid and emphatic reversal of this trend. Across the board of American church life, evangelism experienced a sharp upsurge in interest and activity.

The word "evangelism" came into new and widespread repute. In 1952 Harry Denman, director of evangelism for the Methodist Church, reported to his colleagues: "When we started out in 1940, the word 'evangelism' was not respected in many quarters of this Church. In fact, we were told not to use the word. . . . Because of prayer, because of faith, and because of hard work, the word 'evangelism' is respected in the Methodist Church again, and there is a great evangelistic movement."¹² Observers reported, among clergy and laity alike, a similar new regard for the purposes of evangelism within other church bodies.

Theologically the Protestant churches had entered the day of the new orthodoxy. In an era of severe economic, political, and social dislocation, there had appeared a new emphasis on Biblical thought and doctrine. The cleavage of theological opinion of the previous period had given way to a trend toward convergent theological thought. A new eschatological emphasis within this movement pointed the churches to the need for intensified evangelistic activity.

The period was marked by a rapid increase in church membership. In certain estimates both Weber and Garrison appear to have been corrected by subsequent events. On the basis of study of the Civil War and World War I periods, H. C. Weber had concluded that war cuts down the effectiveness of the churches and halts the evangelistic process, ". . . reducing the area of possible response with depressing finality."¹³ If this was true previously, it did not hold true during World War II. During the years of this conflict, the movement toward new evangelistic enterprise gained substantial strength. Garrison had questioned, on the basis of the low evangelism index for the early 1930's, whether the churches would continue to grow at all; the possibility of decline in relative and absolute membership had been seen.¹⁴ Now, between 1940 and 1950, the churches added a substantial 8 per cent to their membership ratio (from 49 to 57 per cent). The

¹² General Board of Evangelism, the Methodist Church, *Yearbook of the General Board of Evangelism* (Nashville, 1952), p. 26.

¹³ *Evangelism: A Graphic Survey* (New York: The Macmillan Company, 1929), pp. 97 ff.

¹⁴ Loc. cit. See n. 8.

single year 1951 saw the membership proportion increase another full percentage point; 1952 saw a similar gain of a full one per cent.

Official Adoption of the Visitation Plan. Within this intensified evangelistic emphasis, visitation evangelism played an increasingly prominent role. During the 1940's the Protestant church bodies, one after another, adopted the method as part of their official evangelism programs.

Previously the visitation method had been largely the interest of individual congregations, or of individual promoters (such as Kernahan), or of the Federal Council of Churches. Now most of the major denominational bodies incorporated the method into their official programs, producing specific literature and training aids for promotion of the plan and calling full or part-time directors of visitation evangelism.

The Methodist Church is cited as a prominent example:

Within the Methodist Church limited and sporadic employment of the visitation method had been made prior to 1940. Leslie J. Ross, assistant director of the department of evangelism of the Methodist Church, reports that on a significant local scale the plan was first recognized during the 1930's.¹⁵ During the war years interest rose rapidly. By the year 1946 there was sufficient enthusiasm to warrant the setting up, under Dawson Bryan, of a special department of personal and visitation evangelism. Training aids in the form of filmstrips, recordings, turn charts, manuals, and tracts were prepared and distributed. The board adopted as its aim the preparing of "tested methods and materials so effective that every Methodist minister, whether he has had previous experience or not, can successfully train his own lay people to witness effectively to secure the maximum number of Christian commitments" (see n. 12 above. 1950 *Yearbook*, p. 34). Training in the techniques of the plan was offered to pastors and local directors. During the single year 1949, Dawson Bryan is reported to have trained 406 leaders and workers in the techniques of the method (*ibid.*).

Other denominations, following similar patterns, officially adopted visitation evangelism, generally in the years during and

¹⁵ Reply to questionnaire.

immediately following World War II. Of seventeen denominational boards replying in 1953 to the first questionnaire for this paper, fourteen reported visitation evangelism to be part of their officially sponsored programs. Official recognition was undertaken according to the following chronological pattern:

- 1936 American Baptist Convention
- 1940 United Lutheran Church in America
- 1943 Evangelical United Brethren (approximate date)
- 1945 African Methodist Episcopal Church
Congregational Christian Churches
Evangelical and Reformed Church
United Presbyterian Church
- 1946 The Methodist Church
Church of the Nazarene
Lutheran Church—Missouri Synod
Presbyterian Church, U. S.
Presbyterian Church, U. S. A.
- 1950 Church of God
Disciples of Christ

By 1954 two major denominations had not yet adopted the visitation plan: the Protestant Episcopal Church and the Southern Baptist Convention. At that time no plans for adoption within either of these groups were foreseeable.

Similarity Among Formerly Divergent Groups. Visitation evangelism has been seen to have derived originally and substantially from church groups *within* the revival tradition. It is now noted that churches *outside* the traditional revival pattern adopted the plan quickly and with comparable enthusiasm. The method became operative, in varying circumstances and degrees, in most major American church bodies.

By way of alternate illustration (and at the risk of extreme oversimplification) the experience of the United Lutheran Church in America may be cited. This church developed, in part, from synods formed during the nineteenth century as a protest and defense against the evangelistic methods of the so-called left-wing evangelical groups. These synods remained outside the revival tradition, concentrating largely, from an evangelism point of view, on the absorption of European immigrant Lutherans. Along with traditional patterns of worship and education the immigrant society

might be considered an evangelism tool. With the cutting off of large-scale European immigration during the early part of the twentieth century, and with the intensification of problems under the rising industrial-urban culture, traditional methods were variously and increasingly found to be wanting. At this point the United Lutheran Church in America found itself increasingly attracted to the visitation method in ways not unlike those affecting the churches of the revival tradition.

Theological and Sociological Influence Compared Again. The question again arises whether this chiefly sociological interpretation of events is valid. Might not the growing similarity of evangelistic method among formerly divergent groups have been more directly a reflection of converging theological thought? The direct influence of the new theology in the intensification of over-all evangelistic interest has been noted. Might not this causal relationship have also modified this method? Again, little evidence is found for such an explanation.

If similar theological inclination produces similar evangelism methods, then the various groups within individual denominations, having closely conforming theological points of view, might be expected to show close similarity of method. However, this is not the case. Wide divergence of method is noted within single denominational complexes. For example, among the Baptist groups, the American Baptist Convention officially adopted the visitation method early (1936) and became one of its strongest proponents; whereas the Southern Baptist Convention, in 1954, still had made no move toward the method. Other Baptist groups, such as the National Baptist Convention of America, similarly had not been moved to adopt the plan. Among Methodist bodies the same situation was seen to prevail. The Methodist Church showed early and enthusiastic support of the visitation method, while the African Methodist Episcopal Church (as one group available for comparison) showed but mild adherence to the plan. Divergence of method was likewise observed among Lutheran synods where theological conformity strongly prevailed. Something apart from theological conviction again appears at this point to have influenced certain groups to make adjustments in method which others did not make.

We do not mean to discount all relationship between theology and method, particularly after method has become established and wedded to theological concept. In the initial process of change, however, sociological factors appear to be the chief determining force.

VIII. Recent Trends

Two observations are made concerning the visitation method during the past ten years. One deals with the continued rigidity of method, the other with the recent trend toward the combining of evangelism methods in a broader parish emphasis.

Continued Rigidity. The rapid enlargement of the plan produced no basic change or variation in procedure. Instead, continued formalization and rigidity were apparent. To all intents the plan of 1954 was the plan of 1924. In his recent book Dawson Bryan spoke of the method as having been "adjusted and adapted to meet modern times."¹⁶ Yet the adjustments appeared to be little more than minor revisions of training talks or refinements in the measurement of, say, the number of workers required to complete a given number of calls. Some apparently felt that the ultimate in refinement had been reached; a congregation need but follow the method properly and fully to secure the guaranteed results. Adaptation and experimentation were discouraged. Bryan counsels: "Don't experiment. Follow these proved methods in detail. . . . When you take a member of your family to a physician . . . you do not want him to experiment on your loved one. . . . You expect him to use the best proved method which will bring the quickest and most permanent relief. . . . The pastor is under a sacred obligation to use the best and most widely proved methods and means to accomplish this spiritual healing" (ibid., pp. 44 ff.).

The visitation method had evidenced an ability to speak to the needs of people within a framework of changing cultural circumstances. However, on a wave of widely increasing popularity, the method itself showed little tendency to change.

Combination of Evangelism Methods. A very recent trend in the evangelism field was the practice of combining methods in a wider parish-evangelism emphasis.

¹⁶ *Building Church Membership*, p. 13.

In a number of important respects the period following World War II differed from that following World War I. The earlier period had seen a low general response to evangelism, the new period was marked by a vigorous response; the former period had witnessed a rash of new methods, the latter period produced few new methods; the earlier period had seen established methods in comparative disrepute, the more recent period saw established methods achieve a new popularity.

In addition to the visitation method, the following types of evangelism were in significant use at the halfway mark of the century:

1. *Preaching Evangelism.* Preaching evangelism was widely employed, a twofold development having affected its appearance. First, there was a resurgent interest in the *traditional revival* form. Notable evangelistic voices were heard over radio and television as well as in the stadiums and auditoriums throughout the country. The Billy Graham revivals struck a nostalgic chord of evangelistic fervor long unfelt on the wider American scene. In some localities, tabernacles were swept and repainted for new use. However, it might well be that this resurgent interest marked a new peak on a generally declining graph for the traditional revival. One might speak of the Graham revivals, but not of a great revival movement of which Graham was the central figure. The Graham revivals had difficulty in touching areas of basic evangelistic response.¹⁷ The continuing influence of revivalism, particularly under essentially rural circumstances, was by no means to be underestimated. Yet even as the revival's popularity appeared to be increasing, its base of effective operation appeared to be diminishing.

The other significant vehicle of preaching evangelism was the *preaching mission*, a modified form of platform evangelism. Inaugurated by the Federal Council of Churches during the late 1930's, this method engaged teams of volunteer preachers for preaching

¹⁷ Esther H. Artman, Paul L. Hammer, and James McAllister, "Greensboro and Billy Graham" (Yale Divinity School, New Haven: an unpublished term paper, 1952), passim. Four months after the Graham revival of October 1951 a survey was made of the community, churches, and persons won to commitment. While some effective results in the rejuvenation of previous members were to be observed, few results could be seen in new members added to the churches, new activities initiated, or basic spiritual attitudes modified.

campaigns in many areas. A full-time preaching evangelist, Charles B. Templeton, was subsequently employed by the Federal (National) Council. Principal emphasis in the preaching mission was on the strengthening of the over-all spiritual program of the churches; the method was frequently used in support of other forms of evangelism activity.

2. *Educational Evangelism.* This was also receiving wide attention within the churches. The teaching agencies of the parish—Sunday school, Bible classes, adult study groups, etc.—were receiving new emphasis with a view to winning a greater number of souls.

3. *Fellowship Evangelism.* Increased efforts at evangelism were also being made through the established fellowship organizations of the church: youth groups, men's clubs, women's guilds, choirs, etc.

One significant method, combining pertinent elements of both educational evangelism and fellowship evangelism, was the *National Christian teaching mission*, a plan first proposed during the early 1940's. Through personal invitation this method sought (1) to bring the prospective member into the fellowship of the church's organizations; (2) to draw him into the educational program of the parish; and (3) to integrate him more fully into parish life once commitment to faith had been accomplished.¹⁸ This method appeared to be a new attempt to answer basic problems left unanswered by previous evangelism techniques.

4. *Public Evangelism.* Increased evangelistic use was also being made of the media of mass communication: newspapers, magazines, radio, motion pictures, and television—a field sometimes termed "public evangelism."

In the recent intensified evangelistic effort the emphasis was not so much on the development of new methods as on the combining of established methods into broader patterns of activity. Weldon Crossland, for example, in a volume published in 1949, listed various types of soul-winning in current use, with the observation: "Every one of these successful techniques was used in its

¹⁸ Harry C. Munro, *Fellowship Evangelism Through Church Groups* (Saint Louis: The Bethany Press, 1951), passim.

first-century form by Jesus in His matchless ministry. What Christ has joined together in a well-rounded program of Christian Evangelism, let no man put asunder. While no one church will employ all these evangelism methods, each church will use several of them, accenting the visitation, educational and preaching types, from which over 90 per cent of the converts and new members come."¹⁹ In his recent *Effective Evangelism* Sweazey endorsed the same well-rounded approach to evangelism.

Visitation evangelism apparently is being increasingly advocated for use in combination with other evangelism methods.

IX. Summary

Visitation evangelism, developed principally under the influence of A. Earl Kernahan and Guy H. Black, appears to have been a synthesis. Certain points of method already in use in the evangelism field were combined with others borrowed from the field of business organization. Justification and motive, as well as additional details of method, were taken from the New Testament ministry of Jesus. Visitation evangelism was only one method among dozens of new methods proposed during the years after World War I. That it survived and grew where others failed is taken as evidence of its having touched certain fundamental areas of response in the shifting pattern of culture. After World War II the influence of the method widened rapidly under the official sponsorship of all major denominations but two. At the same time other methods, sometimes in combination with the visitation method, were devised or modified for use within the changing cultural context.

(To be concluded)

Farmington, Mich.

¹⁹ *How to Increase Church Membership and Attendance* (New York: Abingdon-Cokesbury Press, 1949), pp. 14 f.

Outlines on the Ranke Epistles

SIXTEENTH SUNDAY AFTER TRINITY

ACTS 16:13-40

This huge text assembles several stories normally treated independent of each other. In so doing it achieves a remarkable unity. The spotlight is thrown on one household—that of Lydia, with the apostle Paul a temporary guest. The household is thrown into consternation through the episode of the imprisonment. Then Paul returns and “comforts the brethren” before going on to Thessalonica. The unity of this text revolves actually around the Gospel of Jesus Christ—its power to convert and to sustain (this can well be read through consecutively, as the interesting story that it is; if abbreviation is essential, try vv. 14, 33, 34, 40).

The textual introduction, normally unwise, is interesting here. If the maxim “Begin with the hearer” is observed, try an opening of this sort: We prize the Gospel of Christ as the one source of turning hearts to Christ; Synod, its missions at home and abroad, PTR. But let us always remember that its purpose is also to keep turning hearts to God—

The Gospel Turns and Re-turns

I. *The turning power*

A. From idolatries

1. Lydia was a person of means and probably did her share of worship of things, wealth. Her worship (v. 13) may well have been a sop to her conscience, an expiation of a god who was not getting full share of her life. Men today battle these same idols, palliate their service with these same superstitions. “God is my Partner.” “Seek first the kingdom of God so that all these things will be added.”
2. The heart of Lydia was opened to hear and apply the Gospel of Christ; and the Word of God worked through preaching and Baptism to turn her and her house to faithfulness to Christ (vv. 14, 15). Thus the Lord works still, in two stages. He brings even the materialistic and superstitious into the range and mindedness of hearing the Gospel; and then He thrusts with the Gospel to move them to receive forgiveness of sin and come under a new allegiance—to Christ as Lord.

B. From despair

1. The jailor was a man of arms and knew how to defend himself. Yet circumstances could conspire so that he found no way of help in his own craft; he faced only the forfeiting of his own life for his prisoners. So men today frequently confront the complete anxiety of helplessness and hopelessness (v. 27).
2. The Gospel of Christ, recommended by the circumstances of life and the total witness of its confessors (vv. 23-28), affirmed (v. 31) but especially reaffirmed in the ongoing contact with the anxious person (vv. 32-34) works its rescue; for because of the completed redemption of Jesus Christ it is the Word of salvation.

II. *The re-turning power*

- A. The Gospel turns people into brethren. Text: the households viewed as units, Paul and his companions living in the household of Lydia. The individuals of the church are summoned into a fruitful and witnessing fellowship (cf. Paul's words to these same people in Phil. 2:13-16). In the normal church service the audience of this sermon is such a group of Christians with this task before them.
- B. But Christians continue to need comfort, the "standing by" of the believing helper
 1. Lydia sensed this need for her household the moment that she came to faith (v. 15); and Paul sensed it for her household. After his release he deliberately refuses to depart, even though he had work in the next towns. He returned (vv. 35-40).
 2. So Christians, who have come to faith, still need the help of God (Phil. 2:12, 13). God sets open doors before Christians, but many are the adversaries (1 Cor. 16:9). Some of this opposition is right in the heart itself: in its discouragement, in its replacement of the task of God with the quest for the satisfactions of physical life alone, in its wear and tear between those who should be fellows in the task (Phil. 4:1-3).
- C. Hence we are grateful for the Gospel, which fits us for our task and turns us anew day by day toward it

1. In the glow of fresh conversions Paul did not forget the task of re-turning the needy Christians through the comfort of his ministry of the Gospel (v. 40). The epistles had that same function (cf. 2 Cor. 1:3-7; Phil. 2:1-13).
2. It is the Gospel which conveys that comfort, brings the redeeming Christ and His Spirit, who reminds of Him, to work continually upon our hearts. Hence we remind one another of Christ's cross and resurrection, God's power of forgiveness and will to heal and guide. This is the fellowship of the church—that we all stand by one another in this sharing and communing of the grace of God assured and reassured in Christ Jesus, our crucified and risen Redeemer.
3. Thus we are enabled anew to be the witnesses of God's comforting presence and to take up our task again to direct the Gospel, which re-turns us out upon those in our world who are to be turned to God.

Conclusion: The chain reaction of God's work: conversion, witness. But be sure to be sustained in God's own spiritual atomic power.

St. Louis, Mo.

RICHARD R. CAEMMERER

SEVENTEENTH SUNDAY AFTER TRINITY

ACTS 17:15-34 (Read vv. 16, 22-24, 30, 31)

"Do it yourself" is fine until applied to religion. The majority of people today have developed their own religion, following in the footsteps of untold millions. So popular in our own land, so hard to expose as man-made. Our text presents man-made and God-made religions in sharp contrast. In this Reformation season may the Holy Spirit give us Lutherans a clear understanding of the differences, and may He lead us ever to worship the true God with a clear and strong confession, after the example of Martin Luther.

"May We Ever Worship the True God"

I. *Man-made religion*

A. Some of its principal beliefs as reflected in our text

1. There is a god, almost assuredly polytheistic (v. 16—filled with idols).

2. This god can be worshiped satisfactorily and appeased by certain outward forms (vv. 24, 25, 29).
 3. Man is definitely dependent upon this god (v. 28). And then man-made religion adds that man has a right to demand God's help whenever he feels the need or chooses to do so (Oral Roberts, N. V. Peale).
 4. Most likely this god has worked out the complete pattern and plan for our lives. Stoicism, fatalism.
- B. Some practical applications to daily life of this man-made religion
1. It always produces uncertainty (vv. 20-23). Devil worship, Athens, the Roman pantheon.
 2. It almost always develops false pride and self-satisfaction
 - a. Stoicism—by a path of self-control, the Stoic became a wise man, a king, complete in himself, in no need of atonement. Modern Pharisaism in all its forms. Roman Catholic and Protestant moralism, liberalism.
 - b. Epicureanism—in its basic philosophy and in its later degenerate practice taught the doctrine of a good life achieved through (judicious) pursuit of pleasure, again with no need for atonement. The modern cult of pleasure-seekers.
 3. It always creates a deadening apathy over against true religion (v. 32). "We're all going to the same place." Let us always retain a sympathetic approach to those who have been led into this blind alley by blind leaders. Beware of our own Pharisaism.

II. *God-made religion*

A. Some of its chief principles

1. God has revealed Himself through natural channels (vv. 24-30). This is not saving knowledge and never is referred to as such in God's Word.
2. In the Bible, God has given us the full revelation concerning Himself and us.
 - a. God is One (ὁ θεὸς ὁ ποιήσας, v. 24).
 - b. God is a spirit (vv. 24, 25, 29).
 - c. God is interested in every human life (v. 27).
 - d. God is full of steadfast love toward us (v. 30).

3. A day of reckoning has been appointed for all men (v. 31).
4. Only with faith in Christ Jesus can a man meet this day confidently and successfully.
 - a. Christ Himself is the Standard of God's judgment (v. 31).
 - b. Christ Himself is the Satisfaction of God's demands for justice.
5. These basic facts have been assured by the astounding fact of Christ's resurrection from the dead (vv. 18, 31). The Lutheran Reformation and its Christocentric emphasis.

B. Some of its glorious consequences in daily life

1. It always produces full certainty (v. 23).
2. It always produces peace through the assurance of forgiveness (vv. 30, 31).
3. It always creates a life filled with the purpose of glorifying the one true God. Epistle, Gospel, Collect.

"May we ever worship the true God with a clear, strong confession."

Janesville, Wis.

HERBERT T. MAYER

EIGHTEENTH SUNDAY AFTER TRINITY

ACTS 20:17-38 (Read v. 24)

We sit in our pews today anxiously awaiting Word and Sacrament that we may be refreshed and refilled with God's energy for the Christian life. Would it startle you to think of the purpose of your coming in terms of strengthening your ministry? You may not be Paul, but the same bonds of purchase, the same slavery to Christ, is yours. Your service to Christ is no less important than his.

Won't you, then, join the elders of Ephesus and see

Paul, an Example for Us of Spiritual Service

I. *We stand in awe at the ministry of Paul*

- A. He served with humility and tears (v. 19, cf. also 1 Cor. 3:5ff.)
... a slave of Christ remembering always how God graciously changed him from a persecutor of the church into an apostle.
- B. He placed more value on testifying to the Gospel of the grace of God than on his own life (v. 24, cf. 1 Cor. 9:15-23 and

2 Cor. 6:1-10). As Christ had promised, Paul found his life in losing it.

C. He courageously followed the Spirit in spite of awaiting trials and afflictions (vv. 22, 23; cf. Paul's glorious record, 2 Cor. 11:23-33).

D. He earned his own living lest his preaching become a source of personal gain (vv. 33-35).

II. *We still need this same kind of spiritual service today*

A. Pastoral ministries. Church needs pastors dedicated to feeding flocks and guarding against "men speaking perversities," even as the church at Ephesus did (vv. 28-32).

B. Teaching ministries. "Feed the flock" is a task often demanding special training. Professors, parish school teachers, ministers of education—vital to feeding flock in our day.

C. Lay ministries. Witnesses at home, labor union, business, country club, school, etc. Faithful servants of Christ in these areas also need to place testimony above self.

III. *Paul's source of power is also ours*

A. Paul's Damascus experience is ours each day we kneel before the cross and see our sin laid upon the Lamb.

B. Thankful lives are strengthened by Word of grace (v. 32). Word and Sacrament give us courage, humility, strength to suffer, love for our ministry of service.

IV. *Given Paul's dedication to spiritual service, it is a great time for us to be alive*

A. Our world is in many exciting and momentous changes. Our spiritual service is needed and may shape outcome.

B. Our church faces exciting period of expansion and growth.

C. Our personal problems and difficulties become opportunities of spiritual growth and greater service to others.

We can in spirit understand why elders at Ephesus wept. But we see what they also saw later—that God continues in His grace to provide the forgiveness, the love, and the Spirit to create more and more slaves of Christ.

Alton, Ill.

REUBEN C. BAERWALD

NINETEENTH SUNDAY AFTER TRINITY

ACTS 28:16-31 (read vv. 30, 31)

One dictionary defines love as "concern for the welfare and happiness of another." The Second Table of the Law shows how extensive this love should be. Through the Fall man lost his capacity to love as God wants us to love and thus also his concern for the glory of God and the welfare of his neighbor.

Illustrations: Cain unconcerned about Abel. Gen. 4:9: "Am I my brother's keeper?" Ps. 142:4b: "No man cared for my soul." Priests and elders toward Judas in his despair (Matt. 27:4: "What is that to us? See thou to that").

We are tempted to the same unconcern. We read of tragedy involving human lives but dismiss it because the parties are unknown to and live far away from us. Easy to join the priest and the Levite in walking on the other side of the road (Luke 10:31, 32). Only when God's Holy Spirit moves in on us can we begin to show a God-pleasing concern for one another. Illustrated in our text.

Christians Are Concerned for One Another

I. *The object of such concern*

- A. Paul's first object was to get to Rome (Rom. 1:9-11; 15: 23, 24). Therefore his present imprisonment not altogether tragic.
- B. Paul's object in getting to Rome was at least twofold: (1) to indoctrinate these Christians (Rom. 1:11); (2) to effect a better integration between the Jewish and the Gentile Christians. The Jewish Christians still were inclined to claim prerogatives over Gentile Christians and to foist upon their conscience the observance of certain Old Testament laws. The Gentile Christians were inclined to disregard the sensitiveness of the Jewish Christians and thus to offend the weaker brethren (Rom. 2:11-29; also chs. 3, 4, 9, 11, 14).

Application.—We can have no lesser concern than Paul had: to indoctrinate one another (Col. 3:16), in order that we might all grow in knowledge and in grace (2 Peter 3:18); thoroughly to integrate new members into our fellowship.

II. *The motive for this concern*

- A. Love to God. Paul invites the chief of the Jews to his hired house to have an opportunity to speak to them (v. 16). Reason:

1. Out of love to God he is concerned about the honor of God's name and therefore wishes to explain the reason for his imprisonment (vv. 17-20), lest they draw wrong conclusions about his God from what they observed in him, the prisoner.
 2. Paul is also concerned about the honor of God in His final condemnation of the unbeliever. Therefore he pleads with these people to accept Christ (v. 23), and he warns those who reject Christ (vv. 24-28).
 3. Likewise loving gratitude to God prompted Paul to show this concern. Christ had converted him and forgiven him and now meant everything to him (1 Cor. 15:9, 10). He felt an inner compulsion to preach the Gospel (1 Cor. 9:16).
- B. Love toward his fellow men. Paul was moved by the pitiful living conditions of the Jews in Rome. History tells us that then already they had their ghetto. Cf. Conybeare and Howson, *The Life and Epistles of St. Paul*, page 677. He was even more concerned about their spiritual needs (Rom. 9:3). Because he was motivated by love, he could do this in spite of the shabby treatment received at the hands of his countrymen in Palestine (Acts 25:26). His own actions are the finest illustration of what he wrote on love (1 Cor. 13:4-8).

Application.—We, too, should be motivated by love: love to God that we do not dishonor His name (Rom. 2:24); love toward our fellow human beings, a sincere concern for their eternal salvation, even when they are unlovely toward us.

III. *The zeal in such concern*

- A. Paul's zeal is so great that he is willing to go into imprisonment to see the Christians at Rome. He could have escaped it simply by conforming to the prevailing opinions of his countrymen in Jerusalem, but his zealous concern for the truth of the Gospel, the honor of God's name, and the salvation of human souls would not allow this easy way of escape (v. 20).
- B. In his zeal he does not permit imprisonment to hinder him in his work. Others might have excused themselves under similar circumstances. Paul's zeal in testifying is seen in that he (1) expounds and testifies the kingdom of God; (2) persuades them concerning Jesus; (3) masterfully uses the Scriptures for his evidence; (4) tirelessly testifies from morning to evening (vv. 17, 23).

- C. Paul zealously continues to testify for a period of two years in spite of what others considered failure (vv. 24, 30, 31).

Application.—We cannot hope to accomplish much with halfhearted efforts. God abhors lukewarmness. He alone can give us the spirit to be concerned about others. Let us pray for it fervently and regularly.

Milwaukee, Wis.

HERBERT BERNER

THE FESTIVAL OF THE REFORMATION

2 CORINTHIANS 3:12-18

What a contrast between the Christian pastor and Moses! Let's look at it, as we ponder the theme

Moses and I

I. *Likenesses*

A. We both possess letters of recommendation

1. Moses' letter—the two tables. These were his credentials. By them he could command the people's listening ears, obedient lives, respect, and submission.
2. My letter—you (3:2, 3). You, with your faith in Christ and faithfulness to Him, are my letter of recommendation from the Lord, my credentials as God's spokesman. The difference is striking. Moses' letter in stone, my letter in flesh, *your* flesh.

B. We both dispense a covenant

1. The covenant of Moses

- a. Was a written code in stone and on scrolls (v. 6), not in people. This shows its transitoriness. Stones eventually crumble, dissolve. People endure.
- b. Contained a lot of commands, do's and don'ts that couldn't be kept. It didn't work because of sin.
- c. Therefore it was a killing code (v. 6). If your way to God and salvation is a lot of do's and don'ts, you're killing yourself. For example: Do go to church to get to heaven. You're killing yourself. Don't curse or get drunk that God will smile on you and hand you heaven. You're killing yourself.
- d. It was a conditional covenant (Ex. 19:5).
- e. Still it served a good purpose. It was the tutor, the teacher, who brought us to Jesus (Gal. 3:24). It was our husband

until we were married to Christ (Rom. 7:2-4). Notice, this union to Jesus dissolves our marital bond to our first husband, the Law. The Law curbs coarse outbursts of sin (1 Tim. 1:9) and mirrors our great guilt before God (Rom. 3:20; 7:7). Perhaps we should take a few more and longer looks into the mirror. We might not be as good-looking as we think we are.

f. Therefore it has a passing glory (v. 7).

2. My covenant

a. It's a *new* covenant (v. 6). See Jer. 31:31-34, and note the blessings outlined there.

1) God is our God; we are His people.

2) The divine "amnesia," a forgetting (note the double negative: "never, never remember their sins") of our sins. God forgets our sins only because He remembered them against Christ on the cross. For it was Jesus' broken body and spilled blood that were the body and blood of the "new covenant" (1 Cor. 11:25).

b. It's a covenant of pure, unconditional giving on God's part. No strings attached. This is Father God, falling on the neck and kissing the Prodigal Son, even before the wayward boy has a chance to confess his guilt. This is God, the Husband, taking back you and me, the unfaithful wife, not because of our promise of intended reformation but only because He loves us.

c. This is a covenant that gives righteousness instead of demanding it (v. 9: "dispensation of righteousness"). Actually, this covenant was before the killing code of the Law (Gal. 3:6-18; Rom. 4:13-25). The righteousness of the new covenant is righteousness of faith in Jesus' righteousness for us, the righteousness of doing nothing and letting God do all, the righteousness of taking God at His Word and of letting Him give us everything from food to forgiveness.

d. This is a covenant that gives life (text, v. 17, "freedom," the "freedom" of Rom. 8:1,2 or of Rom. 7:6). To live by this covenant, to have its gift of righteousness, to accept its blessings — this is the life, eternal life. Not doing, but taking what God gives and does for us in Christ.

In Summary. — A Christian minister is a giver, not a

demandor, a "do" and a "don't" man. For he is the dispenser of God's new covenant, and this is a covenant of pure giving.

The Christian minister is a giver of righteousness. The new covenant gives righteousness rather than demanding it, and this is the covenant the Christian pastor dispenses.

The Christian minister is a giver of life. The new covenant gives life. And as a dispenser of this covenant, the Christian pastor is a life-giver. A giver of righteousness and life — this is how you are to view your pastor.

II. *The big difference — he wore a veil, I don't*

A. The veil of Moses

1. The misinterpretation of Israel. They thought the veil covered an eternal brightness of the Law. Didn't see the glory was only temporary until Christ came.
 - a. The cause of this misinterpretation — the veil of their own hardness of heart. This veil prevented Israel from seeing that veil over Moses' face, that is, the glory of the Law, was only temporary, passing (vv. 14, 15; see also 4:4, where "worship of the God of this world" is said to be the cause of this veil).
 - b. The result of this misinterpretation — God's new covenant is rejected and with it righteousness and life (Rom. 9:31, 32; 10:2, 3).
 - c. The correction of this misinterpretation. This veil is removed only through Christ (vv. 14, 16). Only when Israel sees that at the death of Jesus the veil of sin that separated unholy men from holy God was rent; only as Israel sees that at Jesus' death the veil in the temple that kept them from God's presence was torn in two — only then will the veil of hardness and ignorance fall from their hearts; only then will they tear the veil from Moses' face (that is, the glory of the Law) and see its transitory, outdated glory. Cp. also Rom. 10:4.
2. Is this our misinterpretation? Is there a veil over our hearts, a veil of pride which makes us think the Law is still the way to God? Example: God forgives us because we pray for pardon. This is having a veil over our hearts, a veil as detrimental as the veil of ignorance over hearts of Israel. Do I think: God loves me because of my good church at-

tendence, my giving, and my Communion record? If so, I have a veil over my face which prevents me from seeing that our doing of the Law in no way gives us salvation. How get rid of this veil? Through Christ, "the end of the Law for righteousness for us who believe." The look of faith must be away from ourselves with our dirty-rag righteousness and halfhearted holiness to Jesus alone.

- B. We don't need a veil, for the glory we reflect is that of Christ Himself. And He is fadeless in glory (v.18; I prefer the rendering "reflecting" to "beholding" for the participle κατοπτριζόμενοι. This picture would then depict us as living mirrors. This glory

1. Consists in:

- a. Fruit-bearing (John 15:8). This was Christ's glory (John 17:1; 12:24); even so may it be ours. On fruit see Gal. 5:22ff.
- b. Faith (Rom.8:20). This is the greatest glory we can give, that is, to take God's glorious gift to us—forgiveness and heaven through Christ.
- c. The resurrection of our Baptism (Rom.6:4; Col.3:1-4). This glory is in us like a wrapped Christmas present. It is present in our present weak, sinful, mortal frame. It is like a planted seed that holds promise of a new life of beauty.

2. Is constantly increasing (v.18—"changed from one degree of glory to another"). Each new day sees just a bit more glory in us—the glory of a stronger faith, the glory of greater fruit-bearing accomplished through the pruning of pain (John 15:2). The day will come when "this perishable nature puts on the imperishable, this mortal nature puts on immortality" (1 Cor.15:53); the day when we shall perfectly realize this "freedom" of the Spirit mentioned in v.17, the freedom from the bonds of corruption (Rom. 8:21-23); the day when He who is our Life shall appear (Col.3:4), and we shall be like Him (1 John 3:2). We shall appear with Him in perfect glory (Col.3:4), as our lowly, inglorious body becomes fashioned like His glorious body (Phil.3:21).

You may conclude with this material on "increasing glory."

Richmond Heights, Mo.

HERBERT E. HOHENSTEIN

BRIEF STUDIES

[EDITORIAL NOTE: In publishing this memorial address we depart from our policy of not including sermons and addresses in our journal. It is not primarily the unusual situation that prompts this deviation. It is true Prof. Paul Riedel had not reached his 35th year of life and not completed his first semester of instruction in philosophy at Concordia Seminary, St. Louis, Mo., when the Lord abruptly cut short his promising career. The reason for publishing this address is rather the concise and penetrating manner in which the Christian world view is set forth.]

IN MEMORIAM PAUL RIEDEL, 1921—1956

1 Cor. 13:9-12

A few days ago I discovered in my files a letter from Paul Riedel. Professor Riedel wrote it almost ten years ago. In this letter he analyzed Joachim Wach's stupendous three-volume work on hermeneutics titled *Das Verstehen*, which he had studied critically. But the letter contains also some personal observations by Professor Riedel indicative of his judicious mind. One of these observations I bring to your attention in this memorial service. It touches the basic thoughts which I wish to leave with you.

According to Wach, so Paul Riedel writes in his letter, "Verstehen" needs to be analyzed historically, philologically, and psychologically; it is conditioned by sociological and other environmental factors; and the cultural sciences, including theology, must contribute to the task of working out both the general and the special problems of hermeneutics. To these theses by Wach Paul Riedel adds the following meaningful comment: "The method of a descriptive science like sociology should vary from that of a normative one like theology. This might help the anthropologists to understand that they have not *understood* (underscored by Paul Riedel) man when they have measured his skull."

This is a theologically sound observation by Mr. Riedel. We do not yet understand man when we are able to measure his skull. And theologically we do not understand man correctly when we understand only his behavior habits. Joseph R. Royce, associate professor of psychology at the University of Redlands, Calif., writes in the January 1957 issue of the *American Scientist*: "If we contemplate what we know about behavior in 1880 with what we know now, the extent of our progress is quite staggering. . . . If we look at the absolute number of incontrovertible facts and valid generalizations concerning behavior, or if we contemplate in what way psychology has helped us

to 'understand' human nature thus far, we are not particularly impressed" (p. 73). There has been only one person who fully understood man, but He knew not only the size of his skull and his behavior habits but also what is *in* man. This person is the God-man, Jesus Christ. Of Him the sacred writer says: "He knew all men and needed not that anyone should testify of man, for He knew what was in man" (John 2:24,25). And by His Spirit Jesus revealed in the sacred prophetic and apostolic writings what is in man and how man is to be understood theologically.

Professor Riedel had an almost passionate desire to understand man. Of this he gave evidence already in his student days. This accounts for his interest in man as he is understood by anthropologists, sociologists, and psychologists of every classification. Therefore he was interested also in Johann Wolfgang von Goethe and other classical humanists of the eighteenth century. Therefore he was interested, too, in the nature and destiny of man as defined by Professors Reinhold Niebuhr and Paul Tillich and by other theologians. But Paul Riedel never forgot that, in order to understand man theologically, and therefore truly, one must, above all, view man as he is reflected in Scripture in the perfect mirror of God's inexorable Law. And one must understand man also as being a child of God, redeemed by God's grace through the blood of Jesus Christ. One must finally have learned himself to live in the presence of God, to be constantly aware of both His judgment and His grace, to depend entirely on His forgiving love, in order to be able to understand the people with whom one deals and to whom one ministers.

Like Paul of Tarsus, Paul Riedel had also learned that this understanding of man, as he is under God's Law and under God's grace, must be the major concern of the Christian theologian and that the Christian pastor must ever be eager to communicate this understanding to his parishioners. That is why Paul Riedel had a clear vision of the purpose of the holy ministry. That is why he loved the vocation he had chosen. That is why his parish in Paramus, N. J., learned to love him. They loved him as the Philippians loved Paul of Tarsus, and they gave inspiring evidence of that love in the days of their former pastor's fatal illness. They knew that their former pastor had been truly concerned to have them understand who and what they were in the sight of God. They had learned that through the power of the Gospel they could live truly God-pleasing lives, truly love the brethren, forgive one another in love, and truly hope for eternal glory. Paul Riedel shared the sentiments which Luther wrote on a sheet of

paper just two days before he died: "Let no one think that he has fully exhausted Holy Scriptures who has not for a hundred years shepherded congregations with the prophets." Like Luther, Paul Riedel knew that even our most exhaustive and accurate theological understanding of man and our most thorough and scientific study of Scripture will not help people unless Christian pastors shepherd their congregations with the prophetic and apostolic writings and attempt to reduce the divine message of these writings to terms which Christian people can understand and by which their Christian faith and life are nourished, confirmed, and preserved.

Like Paul of Tarsus, Paul Riedel also knew that our theological understanding of man and of all divinely revealed verities is always fragmentary, oftentimes painfully limited, and discouragingly superficial. He had learned that it is impossible in this life to probe to its source the abysmal depths of man's proud, stubborn, and rebellious heart and that it is equally impossible for us to understand and gauge the full dimensions of God's love in Christ. He knew that all our theological knowledge results in no more than faint and fleeting reflections of the true realities, that our life is hid in Christ and therefore hidden from the view of man, and that it is understood by God only. He believed that he would, after all our present knowledge and understanding had passed away, see Him face to face whose adorable image he had seen only in the sketchy portraits of the New Testament. He had learned that God understood him from eternity and that this God had enrolled him through Baptism in the fellowship of the saints, that this God knew all his frailties, failures, and sins, but that this God also richly and daily forgave all his iniquities. He knew, like Luther, that this God is both the efficient and the final Cause that moved Him to call Paul Riedel in the most promising years of life into eternal glory. And he knew, finally, that he would experience in his own mortal body the glorious mystery of the resurrection and would at last understand as fully as God had understood him.

Paul Riedel was scheduled to conduct chapel exercises today, January 18. He had made a memorandum of it on a sheet of paper in his study at home. He had begun to assemble thoughts for his chapel address. He had jotted down on the same page on which he had noted that he was to preach today a quotation from Augustine's *Confessions*, Book 7. This quotation reads: "These thoughts I revolved in my miserable heart, overcharged with most gnawing cares, lest I should die ere I had found the truth." God be praised: Paul Riedel had found and confessed the truth before he died, the truth that is in Christ

Jesus, our Lord. We shall remember him not only as a former student, a pastor, a teacher, and colleague at our seminary; we shall remember him, above all else, as one who learned, loved, and lived the Truth. Amen.

St. Louis, Mo.

PAUL M. BRETSCHER

January 18, 1957

LUTHER AND BARTH ON BAPTISM

Kerygma und Dogma, edited by such prominent European theologians as Dr. G. Gloege of Jena, Dr. R. Prenter of Aarhus, Dr. E. Schlink of Heidelberg, Dr. O. Cullman of Basel, and others, devotes its issue of July 1956, which just reached our desk, to a discussion of the theology of Karl Barth, in particular its relation to Luther's theology. In one of the articles Dr. Ruben Josefson of Uppsala, under the general heading "Wort und Zeichen," points out the fundamental difference between Barth and Luther on Baptism. Christian Baptism, according to Barth, is essentially a sign (*Abbild*) of the renewal of a person by his participation in Christ's death and resurrection which takes place through the power of the Holy Spirit. Barth thus reaffirms the doctrine of Calvin, though in his repudiation of Infant Baptism he is more emphatic than was the Geneva theologian. Against Romanism and enthusiasm Luther asserted the importance of Baptism as a means of grace by virtue of the divine command comprehended in it and the divine Word connected with it. This Word is primarily that of divine promise. The writer gives special attention to Luther's motivation of Pedobaptism. Here Luther has left many questions open, since Scripture itself does not speak with definiteness on such important points as, for example, on the infant's faith. Nevertheless, according to Luther, the divine promise demands faith in Baptism, and the divine work in Baptism demands faith in the gift which is imparted in Baptism. What takes place in Pedobaptism is regeneration, and this means the removal of the baptized person from the kingdom of Satan, sin, and death and his translation into God's kingdom of life and salvation. That, however, does not mean that we should search out what takes place in Pedobaptism, though Luther presupposed the child's faith in Baptism.

JOHN THEODORE MUELLER

THEOLOGICAL OBSERVER

DO WE NEED A SPACE CHRISTOLOGY?

A writer puts this question in the *Anglican Theological Review* (April 1957) in connection with Dr. W. N. Pittenger's article "Christianity and the Man on Mars," which appeared in the *Christian Century* (June 20, 1956). He believes that the problem cannot be dismissed as unreal, though it is quite hypothetical, since earth-men, because of their limitation in life span alone, will never invade the universe very far. But the conception of life on other planets raises the question: "Can Jesus Christ have more than an earthly significance?" Again: "What has God done to redeem the sentient beings of his other planets or do they need redemption like the human race?" Pittenger, the writer thinks, offers a solution to the problem by saying that the Jesus of history is undoubtedly the incarnation of the Eternal Son, or Word, for the planet earth. He quotes Mrs. Hamilton King's well-known lines: "God may have other Words for other worlds, but for *this* world the Word of God is Christ." The article contains the following noteworthy paragraph: "The Jesus of history is a *given*. The nineteenth-century skepticism concerning his historicity is no longer taken seriously. The 'Christ-myth' has become itself a myth. Jesus will not lose his existence either in history or in immortality, no matter how much his place in this cosmic plan may puzzle theologians. His very spiritual excellence alone guarantees him attention. Moreover, as the Neo-Orthodox have been emphasizing, some kind of Christology seems necessary to a sure knowledge of God and his purposes. One may reasonably wonder if the assurances of Christianity could be maintained with a unitarian theology. Christians have always felt that that which they encountered in Christ was absolute."

JOHN THEODORE MUELLER

BRIEF ITEMS FROM "RELIGIOUS NEWS SERVICE"

St. Louis, Mo.—Two Missouri Roman Catholic dioceses less than a year old are taking the first steps toward setting up seminaries to prepare native sons for the priesthood. The dioceses of Springfield-Cape Girardeau, in South Missouri, and Jefferson City, in the central part of the state, plan to open pretraining programs on the high school level for prospective seminarians next September.

Washington, D. C.—Establishment of a school for diplomatic service by a church-related university represents a recognition that international relations must be based on the Moral Law, President Eisenhower said here. He joined in ground-breaking ceremonies for the

new Protestant-oriented school of international service at American University.

The President also accepted an honorary doctor of laws degree from American University, a Methodist school.

Mr. Eisenhower said he found it "most significant" that American University was joining "her sister institution" in the nation's capital, Jesuit-sponsored Georgetown University, in carrying on training for the diplomatic service, "because in the great foreign service of the United States we do not recognize race, color, or creed—only merit."

"Waging peace demands the best young men and women we can find to put in this effort," the President remarked.

"Just as our political organizations are really a political expression of a deeply felt religious faith," he said, "so must success in international relationships represent truth, integrity, and honesty, or it cannot long endure, even if there is a temporary benefit in expediency."

Mr. Eisenhower added he hoped that all of the students who enter the school will eventually go into Government service "to do the noblest work our country can possibly pursue, the seeking of peace based on justice and the right."

Before the President spoke, he heard Methodist Bishop G. Bromley Oxnam of Washington urge more training for Government service in Protestant educational institutions.

At present, Protestant and Roman Catholics alike who desire graduate training in foreign service in Washington can obtain it only at the Georgetown School of Foreign Service, Bishop Oxnam said.

"Since Protestants outnumber Roman Catholics two to one in the nation's population, it is proper that a school under Protestant auspices shall be established in an atmosphere of freedom that characterizes the Protestant campus," he said.

"There are some who mistakenly have sought to interpret the opening of such a school as an anti-Catholic move. This is not only false but unfortunate. Protestants pay tribute to the foresight of Father Edmund J. Walsh and those who at Georgetown University saw this need many years ago."

The bishop said Catholics and Protestants "recognize fundamental differences held in conscience."

"Protestants have never regarded the establishment of the Georgetown School of Foreign Service as anti-Protestant," he asserted. "Roman Catholics must not regard the establishment of the school of international service at American University as anti-Catholic."

Appleton, Wis.—The Northwest Synod of the United Lutheran

Church in America has reinstated the Rev. Victor K. Wrigley, who 18 months ago was tried for heresy and on five counts was convicted of doctrinal deviation. Mr. Wrigley's reinstatement was recommended by the Northwest Synod's pastoral examining committee, which had questioned the 37-year-old pastor early this year and found his statement of Christian faith without error. Delegates to the synod's annual meeting here, May 21—23, voted unanimously to accept the committee's recommendation. There was no discussion before the action was taken.

Mr. Wrigley is pastor of Gethsemane Lutheran Church in Brookfield, Wis., a suburb of Milwaukee. The 400-member congregation had refused to discharge him despite his ouster by the synod. After a trial panel of pastors had found that he had denied "the objective authority of the Holy Scriptures," he was convicted of heresy in November of 1955. Specifically, he was accused of denying the virgin birth of Jesus Christ and His physical resurrection. Dismissed by action of the synod in January 1956, he continued to serve his congregation.

Moundsville, W. Va.—Twenty-two Roman Catholic members of the Moundsville High School graduating class were barred from taking part in commencement exercises. Their principal barred them because they had refused to attend baccalaureate services in a Protestant church. They sat at the exercises as spectators. After the public ceremony, diplomas were given privately to the students by Principal L. D. Wiant in his office.

The 22, including the class valedictorian, had been forbidden by their pastor, the Very Rev. Benjamin F. Farrell of St. Francis Xavier's Church, to attend the class baccalaureate service in Simpson Methodist Church. Louis R. Potts, Marshall County school superintendent, upon hearing of the situation, declared that all students were required to attend both "the baccalaureate and the commencement services in order to receive high school diplomas and complete their educational requirements."

Father Farrell called such a requirement "a violation of the right of the free exercise of religion." A spokesman for the Wheeling Diocese said later that Catholics are forbidden to participate in non-Catholic services. "If these exercises were held in neutral ground, such as the school field house, we would voice no objection," he added.

BRIEF ITEMS FROM THE NEWS BUREAU
OF THE NATIONAL LUTHERAN COUNCIL

Onamia, Minn.—Lutheran youth from America and abroad will hold a week-long conference at Onamia Lutheran Camp on Lake

Shakopee, August 4—11, to discuss common concerns in their lives as Christians. Sponsored by the Lutheran World Federation's Commission on Stewardship and Congregational Life, in co-operation with the All-Lutheran Youth Leaders' Council and in preparation for the LWF's Third Assembly at Minneapolis, August 15—25, the conference will introduce the 150 participants to the work of the federation. The non-American guests, nearly 70 in number, are coming to the United States for a special Pre-Assembly Youth Visitation from June 19 to September 4, also sponsored by the LWF Commission and the Youth Leaders' Council.

During this period they will visit Bible camps, attend leadership-training schools, live with American youth in their homes, and participate in the conference here. The overseas visitors have been selected by LWF member churches in Asia, Africa, and East and West Europe.

Main speakers at the Onamia conference will be youth directors of American and foreign Lutheran churches. Dr. Carrol Hunderlie of Minneapolis, youth director of the Evangelical Lutheran Church, will serve as dean of the camp and will also be an evening speaker.

Other speakers will include Dr. Marcus Rieke of Columbus, Ohio, youth director of the American Lutheran Church and director of Arrangements for the Pre-Assembly Youth Visitation program; Dr. Wilton Bergstrand of Minneapolis, youth director of the Augustana Lutheran Church; the Rev. William Hulme, student pastor at Wartburg College at Waverly, Iowa; and the Rev. Hans-Helmut Peters, youth leader in the Evangelical Lutheran Church of Hannover, Germany.

Each morning of the conference a series of youth speakers will report on youth work done in their churches in different countries. They will use the general theme "Lutheran Youth Around the World."

In the afternoon, speakers will present topics under the general theme "Our Unity in Christ's Purpose for Youth." Evening programs will center in the subject "Christ Confronts Our Time Through Our Lutheran Heritage in a World in Revolt." Discussion periods will follow each presentation.

St. Paul, Minn. — Theologians who are active in the teaching ministry of the Lutheran Church hold their first international conference on the campus of Luther Theological Seminary here, August 12—14.

The three-day session will precede the Third Assembly of the Lutheran World Federation at Minneapolis, August 15—25, and will be devoted chiefly to discussion of the assembly theme, "Christ Frees and Unites." Sponsored jointly by the LWF's Commission on Theology

and the American Lutheran Theological Professors' Conference, the international gathering will be held in conjunction with the annual meeting of the professors' conference.

One of the two main lecturers will be Dr. Walter Künneth, professor of systematic theology at the University of Erlangen in Germany, who will speak on "Theology—Its Foundation and Freedom."

Speakers who will present brief addresses include Dr. Kristen Skyds-gaard, professor at the University of Copenhagen, Denmark; Dr. Ragnar Bring, professor at Lund University, Sweden; and Dr. Paul Bretscher, professor at Concordia Theological Seminary at St. Louis, Mo. Discussion group leaders will include Dr. Ernst Kinder, professor at the University of Munich, Germany, on the subject "Theology and Holy Scriptures"; Dr. Jaroslav Pelikan, professor at the Federated Theological Faculty of the University of Chicago, on "Theology and the Confessions"; and Dr. Julius Bodensieck, professor at Wartburg Theological Seminary at Dubuque, Iowa, on "Theology and Church Order."

Named as chairmen of the conference sessions are Dr. Alvin Rogness, president of Luther Seminary at St. Paul; Dr. John Milton, professor at Luther; Dr. A. O. Fuerbringer, president of Concordia Seminary at St. Louis; and Dr. Regin Prenter, professor at the University of Aarhus, Denmark, who is chairman of the LWF's Commission on Theology.

Reports on the federation's Commissions on Theology and Liturgy will be given by Dr. Prenter, Dr. Vilmos Vajta, director of the Department of Theology, and Dr. Conrad Bergendoff, president of Augustana College at Rock Island, Ill., and a member of the Liturgy Commission.

Arrangements for the conference are being made by Dr. Taito Kantonen of Hamma Divinity School at Springfield, Ohio, and Dr. Rex Schneider, principal of Luther College at Regina, Sask., Can.

NEWS BUREAU OF THE NLC

Lutheranism in Figures

With 70,770,355 members in 150 bodies, missions, and groups in 69 countries, the Lutheran Church represents 3 per cent of the world's population of 2,400,000,000, 9.6 per cent of Christendom's 771,000,000, 20.5 per cent of the 346,000,000 non-Roman Catholic Christians, and 32.5 per cent of the world's 218,000,000 Protestants.

According to figures compiled by the Lutheran World Federation, its 57 member churches in 29 countries represent 69 per cent of the 70.8 million Lutherans throughout the world.

The total is made up as follows:

Members of the Lutheran World Federation	48,977,258
Lutheran churches and congregations outside the LWF..	5,628,097
United churches in Germany (after deduction of non-Lutheran)	16,165,000
	<hr/> 70,770,355

Following is the membership breakdown of the member churches of the LWF, other Lutheran churches, missions, and groups, German union churches with Lutheran members, and other evangelical churches in Germany:

The Member Churches of the LWF

ARGENTINA	
United Evangelical Lutheran Church	3,759
AUSTRALIA	
United Evangelical Lutheran Church in Australia	47,968
AUSTRIA	
Evangelical Church of the Augsburg Confession in Austria	391,829
BRAZIL	
Synodical Federation, Evangelical Church of Lutheran Confession in Brazil	504,811
BRITISH GUIANA	
Evangelical Lutheran Church in British Guiana	7,000
CHILE	
German Evangelical Church in Chile	25,000
CZECHOSLOVAKIA	
Evangelical Church of the Augsburg Confession in Slovakia	430,507
Silesian Evangelical Church of the Augsburg Confession	50,000
DENMARK	
Evangelical Lutheran Church of Denmark	4,304,000
ESTONIA (exile)	
Estonian Evangelical Lutheran Church	66,000
FINLAND	
Finnish Evangelical Lutheran Church	4,225,749
FRANCE	
Church of the Augsburg Confession of Alsace and Lorraine	241,000
Evangelical Lutheran Church of France	42,000
GERMANY	
Evangelical Lutheran Church in Bavaria	2,397,375
Evangelical Lutheran Church of Brunswick	700,000
Evangelical Lutheran Church in the State of Hamburg	779,000
Evangelical Lutheran Church of Hannover	3,770,000
Evangelical Lutheran Church in Lübeck	194,085
Evangelical Lutheran Church of Mecklenburg	1,144,651
Evangelical Church of Pomerania	700,000
Evangelical Lutheran Church of Saxony	4,413,699
Evangelical Lutheran Church of Schaumburg-Lippe	75,461
Evangelical Lutheran Church of Schleswig-Holstein	2,477,819
Evangelical Lutheran Church in Thuringia	1,800,000
Evangelical Church in Württemberg	2,300,000
HOLLAND	
Evangelical Lutheran Church in the Kingdom of the Netherlands	60,000

HUNGARY

Hungarian Evangelical Church	432,961
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ICELAND

National Church of Iceland	140,000
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INDIA

Andhra Evangelical Lutheran Church	249,307
Ebenezer Evangelical Lutheran Church	32,697
Evangelical Lutheran Church in Madhya Pradesh	4,420
Gossner Evangelical Lutheran Church in Chotanagpur and Assam	200,074
Jeypore Evangelical Lutheran Church	34,410
South Andhra Lutheran Church	13,854
Tamil Evangelical Lutheran Church	51,459

INDONESIA

Batak Protestant Christian Church	667,355
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ITALY

Evangelical Lutheran Church in Italy	4,251
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JAPAN

Japan Evangelical Lutheran Church	8,388
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LATVIA (exile)

Latvian Evangelical Lutheran Church	12,000
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LITHUANIA (exile)

Lithuanian Evangelical Lutheran Church	unknown
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MADAGASCAR

Malagasy Lutheran Church	205,494
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NORWAY

Church of Norway	3,155,323
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POLAND

Evangelical Church of the Augsburg Confession in Poland	220,000
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SWEDEN

Church of Sweden	7,290,112
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TANGANYIKA

Lutheran Church of Northern Tanganyika	105,647
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USA and CANADA

American Evangelical Lutheran Church	22,340
American Lutheran Church	899,078
Augustana Lutheran Church	536,886
Evangelical Lutheran Church	1,004,239
Finnish Evangelical Lutheran Church (Suomi Synod)	34,193
Lutheran Free Church	72,252
United Evangelical Lutheran Church	59,832
United Lutheran Church in America	2,270,702

YUGOSLAVIA

Evangelical Church in the People's Republics of Croatia, Bosnia, and Herzegovina	11,150
Evangelical Christian Church of the Augsburg Confession in the People's Republic of Slovenia	23,242
Evangelical Church in the People's Republic of Serbia	8,540
Slovak Evangelical Christian Church of the Augsburg Confession in Yugoslavia	57,339

Other Lutheran Churches, Missions, and Groups

(Churches and other groups which are in permanent relation with the LWF without holding formal membership are marked with an asterisk, thus *)

ARGENTINA

District of The Lutheran Church — Missouri Synod	17,575
German Evangelical La Plata Synod	100,000

AUSTRALIA, NEW ZEALAND, NEW GUINEA	
Evangelical Lutheran Church of Australia	43,919
BOLIVIA	
*The World Mission Prayer League in Bolivia	unknown
BRAZIL	
Evangelical Lutheran Church in Brazil	84,024
CARIBBEAN AREA	
ULCA (USA) Synod	6,038
CHILE	
Mission of The Lutheran Church — Missouri Synod	70
CHINA	
Lutheran Church of China	unknown
COLOMBIA	
*Evangelical Lutheran Church in Colombia	2,000
*Mission of the ELC and UELC, USA	1,000
COSTA RICA	
*Evangelical Lutheran congregations	100
CUBA	
Mission of The Lutheran Church — Missouri Synod	378
ECUADOR	
*Evangelical Lutheran Church of Ecuador	250
*World Mission Prayer League	21
EL SALVADOR	
*Evangelical Lutheran congregations	50
ETHIOPIA AND ERITREA	
*Lutheran Missions Committee of Ethiopia	20,000
FRANCE AND BELGIUM	
Lutheran Free Churches of France and Belgium	860
FRENCH EQUATORIAL AFRICA AND CAMEROUN	
Lutheran Brethren Mission	2,742
*Sudan Mission of the Evangelical Lutheran Church	5,000
*Norwegian Missions	1,863
GERMANY	
Evangelical Lutheran Church of Eutin	91,000
Evangelical Lutheran Church in Oldenburg	543,000
Evangelical Lutheran (Old Lutheran) Church	40,000
Evangelical Lutheran Free Church [15,184]	unknown
Independent Evangelical Lutheran Church	21,000
Evangelical Lutheran Confessional Church in the Diaspora	5,000
GUATEMALA	
Mission of The Lutheran Church — Missouri Synod	263
HASHEMITE KINGDOM OF THE JORDAN	
*Evangelical Lutheran congregations	1,289
HONDURAS	
*Evangelical Lutheran congregations	50
HONG KONG	
*Hong Kong Lutheran Church	3,700
Cantonese (formerly Rhenish) Lutheran Church	2,400
Evangelical Hakka Church Mission	3,200
*Hong Kong Lutheran Missions Conference	unknown
INDIA	
*Arcot Lutheran Church	11,191
*East Jeypore Evangelical Lutheran Church	1,100
Mission of The Lutheran Church — Missouri Synod	26,702

Hermannsburg German Lutheran Synod	5,112
Church Federation for South- and South-West Africa	20,000
SOUTHERN RHODESIA	
African Evangelical Church	8,834
SWITZERLAND	
*Lutheran congregations	2,500
TAIWAN	
*Taiwan Lutheran Church	3,000
Mission of The Lutheran Church — Missouri Synod	846
TANGANYIKA	
*Lutheran Church of Central Tanganyika	19,072
*Evangelical Church of Buhaya	39,135
*Usambara — Tanga Lutheran Church	19,124
*Uzaramo Lutheran Church	1,800
*Evangelical Lutheran Church Ubena-Konde	57,628
*Norwegian Lutheran Mission	950
UNITED KINGDOM OF GREAT BRITAIN AND IRELAND	
Evangelical Lutheran Church of England	550
*Lutheran Council of Great Britain	30,000
URUGUAY	
*Mission of Augustana and United Lutheran Church in America	75
Mission of The Lutheran Church — Missouri Synod	185
USA AND CANADA	
The Lutheran Church — Missouri Synod	2,076,379
Evangelical Lutheran Joint Synod of Wisconsin and Other States	335,085
Negro Missions of the Lutheran Synodical Conference	19,000
Norwegian Synod of the American Evangelical Lutheran Church	12,823
Slovak Evangelical Lutheran Church	21,253
Church of the Lutheran Brethren	4,065
Evangelical Lutheran Church, Eielsen Synod	1,575
National Evangelical Lutheran Church (Finnish)	9,110
Finnish Apostolic Lutheran Church of America	16,465
USSR	
Estonian Lutheran Church	350,000
Latvian Lutheran Church	600,000
Lithuanian Lutheran Church	unknown
VENEZUELA	
*Evangelical Lutheran Church in Venezuela	2,000
Mission of The Lutheran Church — Missouri Synod	unknown
<i>German Union Churches with Lutheran Membership</i>	
EVANGELICAL CHURCH OF THE UNION	
Evangelical Church in Berlin Brandenburg	4,789,000
Evangelical Church of the Province of Saxony	3,460,000
Evangelical Church in the Rhineland	3,600,000
Evangelical Church in Silesia	230,000
Evangelical Church of Westphalia	3,300,000
EVANGELICAL CHURCH IN HESSEN AND NASSAU	2,040,000
EVANGELICAL CHURCH OF KURHESSEN-WALDECK	1,085,000
EVANGELICAL CHURCH OF ANHALT	420,000
<i>Other Evangelical Churches in Germany</i>	
UNITED EVANGELICAL PROTESTANT CHURCH OF BADEN	1,140,000
UNITED PROTESTANT CHURCH OF THE PALATINATE	680,000
EVANGELICAL CHURCH OF BREMEN	430,000
CHURCH OF LIPPE	unknown

BOOK REVIEW

All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis 18, Missouri.

THEOLOGY OF THE NEW TESTAMENT. By Rudolf Bultmann, trans. Kendrick Grobel. Vol. II. New York: Charles Scribner's Sons, 1955. vi and 278 pages. Cloth. \$4.00.

With this volume Bultmann's *Theologie des Neuen Testaments* is completely available in English. Part III analyzes, along the lines already laid down in the author's *Das Evangelium des Johannes*, the theology of the Fourth Gospel and the Johannine Epistles, in terms of the historical position of its author ("very probably still within the first century," p. 10), its "dualism" ("the cosmological dualism of Gnosticism has become in John a *dualism of decision*," p. 21), the $\kappa\rho\acute{\iota}\varsigma$ of the world ("the hour of the passion is $\kappa\rho\acute{\iota}\varsigma$. . . and means the fall of the 'ruler of this world' and his condemnation," p. 56), and faith as the hearing of the Word and as eschatological experience. In Part IV Bultmann considers the developing theology of what to him are the later documents of primitive Christianity, including Ephesians, Colossians, 2 Thessalonians, and the Pastoral Epistles, in addition to the Apostolic Fathers. In "The Rise of Church Order" he praises the insights and criticizes the defects of both Sohm and Von Harnack. He sees the gradual development of the sacred ministry to a point where it is constitutive of the church, which, in turn, has come to conceive of itself less as the eschatological people of God than as an institution of salvation. He discusses the development of doctrine in terms of the significance of Christian tradition, the development of orthodoxy, and the rise of the New Testament canon ("the canon reflects a multiplicity of conceptions of Christian faith or of its content; hence its inner unity becomes a question," p. 141). He furnishes special analyses of theology-cosmology, Christology-soteriology, and "Christian living" (ethics and church disciplines). An epilog attempts to formulate the relation between theology and kerygma and furnishes a history of (German) New Testament theology as a science, in which Bultmann's critiques of his predecessors cast significant light on his own understanding of his own position. The indices (to both volumes) cover the Greek terms used, a selective list of passages discussed, and subjects; there is no index of proper names. The vast exegetical genius of Bultmann is apparent throughout. No reader will lay the book down without having been enriched by new insights in many details. In his generalizations Bultmann is less persuasive, and a Procrustean tendency to dispose of inconvenient passages by labeling them editorial glosses is evident. It is not here that the permanent values of the book lie. But whatever the reader's attitude toward the over-all

schema may be, this is a book—if one takes it up at all—to wrestle with, to agonize over, and to let oneself be challenged by.

ARTHUR CARL PIEPKORN

AN INTRODUCTION TO THE STUDY OF NEW TESTAMENT GREEK. By James Hope Moulton. Fifth edition, revised by Henry J. Meecham. New York: The Macmillan Co., 1955. 221 pages. Cloth. \$2.50.

Since 1895, when the first edition of this beginner's book for the study of New Testament Greek appeared, it has been widely used in English circles, both in classrooms and in private study. The author was one of the great philologists and master teachers of our times. Much of our present-day understanding of the koine rests upon his tireless labors. The fifth edition of this little book has been done by another expert who has made it still more useful for its purpose. The major portion consists of a 170-page grammar, covering accidence (with complete paradigms) and syntax. This could be used as a school grammar for Greek in general. The second part of the book consists of a short First Reader in New Testament Greek, so arranged as to introduce systematically the essentials of the grammar. The student will have to possess a text of the New Testament and a lexicon. Anyone with the will and the patience to work through this reader can lay a solid foundation on which to build eventual mastery of this language. Attention may be called to the order of cases in the paradigms of declension, the accusative preceding the genitive. The student can easily adopt the more usual order of American grammars. A pocket in the rear cover contains four removable sheets giving the tables of verb paradigms—a real boon for beginners. We most heartily recommend this book to pastors who want to refresh their knowledge of Greek and are willing to work at it.

V. BARTLING

KARL BARTH: DARSTELLUNG UND DEUTUNG SEINER THEOLOGIE. By Hans Urs von Balthasar. Köln: Verlag Jakob Hegner, 1951. 420 pages. Cloth. DM 28.

Coming in a long succession of Roman Catholic critiques of Karl Barth and his theology that includes Karl Adam, Erik Peterson, Erich Przywara, Gottlieb Söhngen, Jérôme Hamer, and John Cornelius Groot, this analysis by Von Balthasar, six years after publication, is still certainly the most distinguished Roman Catholic contribution to the understanding of Barthianism and may in many ways claim to be one of the very best regardless of the denomination of the author. Out of twenty years of reflection on the interconfessional significance of Barth comes Von Balthasar's conviction that there are two foci to be considered: one the center of Barth's teaching about Creation, Incarnation, and Redemption (where the author finds his Calvinist subject creative, original, and joyfully occupied), and the other the center of Barth's teaching on the church, the Sacraments, and the Christian life (where Von Balthasar finds Barth less stimulating).

It is with the former focus that Von Balthasar concerns himself primarily. Eschewing the "false irenicism" that common sense condemns, Von Balthasar nevertheless offers an exposition of Barth's position that is laudably objective and passionately fair. Von Balthasar pays his subject what is or may well be an ultimate compliment by comparing him in more ways than one to St. Thomas Aquinas. Von Balthasar recognizes clearly that the picture of Barth as the "anti-Schleiermacher" fails to do justice to the primitive, pervasive, and permanent liberal strain that links him with the tradition against which he revolts. Considering the other prong of the Barthian polemic, that directed against the *analogia entis* of Roman Catholicism, Von Balthasar interestingly minimizes the significance of this doctrine in St. Thomas' own philosophy and points out that Thomism is only one among several possible and authentic Roman Catholic thought forms. In the last analysis, he holds, the difference between Barth and a Roman Catholic Christocentric theology is no greater, and more likely less, than the difference between Barth and Brunner or the difference between various Roman Catholic interpretations of the Vatican pronouncements on grace and Christology. The reader of this book will know a great deal not only about Karl Barth when he is finished with it but also about important trends in contemporary Roman Catholicism.

ARTHUR CARL PIEPKORN

ESSAYS PHILOSOPHICAL AND THEOLOGICAL. By Rudolf Karl Bultmann, trans. James C. G. Greig. New York: The Macmillan Company, 1955. xi and 337 pages. Cloth. \$4.75.

PRIMITIVE CHRISTIANITY IN ITS CONTEMPORARY SETTING. By Rudolf Karl Bultmann, trans. Reginald H. Fuller. New York: Meridian Books, 1956. 240 pages. Paper. \$1.25.

In 1931, the year in which the first of the sixteen essays assembled in the former title (out of the second volume of *Glauben und Verstehen*) was originally published, Bultmann was 47, his *Der Stil der paulinischen Predigt* had already been out for 21 years, his *Die Geschichte der synoptischen Tradition* for ten, and his epochal *Jesus* for five. The last of the published essays (and the fourteenth in this volume), his disturbing analysis of "The Christological Confession of the World Council of Churches" (1951), came out almost simultaneously with the second volume of his *Die Theologie des neuen Testaments*. (The two final essays appeared for the first time in *Glauben und Verstehen*.) Thus these essays produced over a period of more than two decades, are samples of the great exegete's mature reflection, as well as evidences both of his amazing versatility and of the basic consistency of his humanistic liberalism through the years.

Anyone who wants an authentic introduction to Bultmann's systematic thought, but for whom the two volumes of *The Theology of the New Testament* are too formidable, will find it in *Primitive Christianity*. The

"contemporary setting" of the new religion is developed in terms of the Old Testament heritage, as modified by postexilic Judaism, and the classic Greek heritage of politics, science, and philosophy as modified by the Stoicism, fatalism, cultism, and Gnosticism of the Hellenistic world. Once primitive Christianity had come out of its Palestinian environment and become immersed in the Hellenistic community, it "ceased to be dominated by the eschatological expectation" and "developed a new pattern of piety centered in the cultus" (p. 176), becoming, "by and large, a remarkable product of syncretism" (p. 177) which interpreted "the person of Jesus in terms of the Gnostic redemption myth" (p. 196). Behind these contemporary masks, however, the permanently significant insight of Christianity remained its "understanding of Christian existence as a life in which God is always One who comes and as a life which is always a future possibility" (p. 186). What Bultmann would understand as the implications for our own time is not explicitly stated, but is nevertheless clear. The English version supplements the bibliographies and the references in the notes of the original with significant works in English.

ARTHUR CARL PIEPKORN

GOD, MAN AND THE UNIVERSE: A CHRISTIAN ANSWER TO MODERN MATERIALISM. (Essai sur Dieu, l'Homme, et l'Univers).

Edited by Jacques de Bivort de La Saudée; translated from the 3d French edition. New York: P. J. Kenedy and Sons, 1953. xvi and 421 pages. Cloth. \$7.50.

Despite the publisher's disclaimer, this theological-philosophical-historical-scientific symposium is Roman Catholic apologetics and polemics of the most revealing sort. This synthesis of the work of ten Frenchmen, three Belgians, two Englishmen, two Germans, and a Spaniard has as its primary antagonist Marxist dialectical materialism. Non-Roman Catholic readers should be warned that this book will damage, if not destroy, many of their cherished stereotypes of what a Roman Catholic necessarily is, particularly if these are largely determined by the 1907 condemnation of Modernism and the early definitions of the Pontifical Biblical Commission. Many readers will find here an unsuspected openness to the discoveries of science in the realm of cosmogony, biology, anthropology (both as a scientific discipline and as a Biblical-theological locus), and psychology, a full awareness of the problems presented by Catholic Christology, and a laudable sensitivity to nontheological factors in church history. Lutherans will legitimately complain that, despite valiant efforts, Joseph Duhr's "The Origins of the Protestant Reformation" has not succeeded in stating blessed Martin Luther's theological position in its wholeness and in its balance. They will also observe that while the University of Salamanca may have been the first (1561) to include in its syllabus the teaching of Copernicus' *De revolutionibus* (p. 41), it was a Lutheran prince who sponsored its publication, a Lutheran theologian who wrote the preface that made it

palatable, a Lutheran mathematician and protégé of Copernicus who saw the work through the press, and that at blessed Martin Luther's University of Wittenberg two members of the philosophy faculty (Rhaeticus and Reinhold) and a theologian (Cruciger) were professing Copernicans half a generation earlier. The common elements of the two denominational traditions and the common attitude toward Marxism that Lutherans and Roman Catholics share will enable Lutheran theologians and educators to read this work with profit; where convictions diverge, their reading will at least be rewarded with increased insight.

ARTHUR CARL PIEPKORN

HOW TO BUILD A CHURCH LIBRARY. By Christine Buder. Saint Louis: The Bethany Press, 1955. 60 pages. Paper. \$1.00.

This little volume gives an excellent introduction to the mechanics of setting up and maintaining a good church library. Using the procedures suggested here, any reasonably intelligent person can go about organizing and cataloguing a congregational library. Since such organization will make any collection of books much more usable, the author has done a real service in making available this little manual of library techniques. It should prove of great aid to many congregations.

EDGAR M. KRENTZ

SAINT HILARY OF POITIERS: THE TRINITY (DE TRINITATE) (THE FATHERS OF THE CHURCH, Vol. 25), trans. Stephen McKenna. New York: Fathers of the Church, 1954. xix and 555 pages. Cloth. \$4.50.

The Lutheran Symbols quote the *De Trinitate* of St. Hilary of Poitiers (315?—367?) twice: once in Melancthon's *Tractatus* (29) to show that "upon this rock I will build My church" does not refer to St. Peter's person (V, 28, 29); once in the Formula of Concord (SD VIII 22) to illustrate the patristic use of both *communio* and *unio* to affirm a Catholic Christology (IX). Two additional quotations from the work are found in the Catalog of Testimonies. It is St. Hilary's *magnum opus* and his chief claim to fame as a theologian. The publishers have rendered the whole church a service by making a good contemporary English translation of this important but sometimes obscure anti-Arian polemic available in a separate volume. McKenna has done a difficult job exceedingly well.

ARTHUR CARL PIEPKORN

MISSIONARY HEALTH MANUAL, ed. Paul E. Adolph. Chicago: Moody Press, 1954. 136 pages. Paper. Price not given.

This useful volume by a medical instructor at Moody Bible Institute who formerly served with the China Inland Mission as a medical missionary, is so well regarded by the Lutheran Medical Missions Association that it presents a gift copy to every foreign missionary in the service of our church. It is not, of course, as the Association is careful to point out,

intended to take the place of personal consultation with the doctor as the need arises.

The foreign missionary must somehow strike a healthy balance between neglecting his health and neglecting his work. Dire results can follow the failure to observe ordinary precautions; yet it is impossible for the missionary to identify himself with the people if he gives the impression of constantly seeking to avoid contamination. A well-adjusted missionary will take care of himself and his family but will not try to live in germ-proof cellophane.

WILLIAM J. DANKER

THE PASTOR AT PRAYER. By Adalbert R. Kretzmann. Minneapolis: Augsburg Publishing House, 1957. 49 pages. Cloth. \$1.50.

Lord, keep me from my Self, 'tis best for me
Never to own my Self if not in Thee.

The words of Francis Quarles are both introductory and explanatory for this beautiful book. What is your sacristy like before a celebration of the Holy Eucharist, before baptisms, marriages, confirmations, sick visitations, burials?

Is it mostly a place for you? Or does it have something to do with fitting you for your place?

This is a book to help you change your sacristy from a place to a preparation. Here are prayers in preparation for the service for one minister or for two or more, as well as prayers before baptisms, confirmations, marriages, sick calls, burials. Also included are prayers before self-communion. Here are forms for employing silence in invocation and confession — and all in a printed format itself devotional.

GEORGE W. HOYER

THE CRIME OF GALILEO. By Giorgio de Santillana. Chicago: The University of Chicago Press, 1955. xv and 339 pages. Cloth. \$5.75.

The distinguished professor of the history and philosophy of science at the Massachusetts Institute of Technology struck on the happy idea for this volume while preparing the first English translation of Galileo's *magnum opus* in three centuries. De Santillana's thesis, abundantly documented and most readably — sometimes wittily — expounded, is that it was not the Roman Catholic Church itself that persecuted Galileo but a powerful cabal of ecclesiastical conspirators which compelled (without torture!) the septuagenarian mathematician to abjure his Copernicanism and which forced the Holy Office to sentence him to formal prison. Non-Roman Catholics may have some difficulty in following de Santillana's sinuities as he defends Galileo's recantation, but they will probably be grateful for the insight which a fellow Italian and a fellow scientist can give them in penetrating the mystery. On any count *The Crime of Galileo* makes fascinating reading for every theologian who is or feels himself confronted with the task of pronouncing upon scientific matters.

ARTHUR CARL PIEPKORN

THE LIFE OF JESUS CHRIST. By J. W. C. Wand. New York: Morehouse-Graham Co., 1955. 208 pages. Cloth. \$3.40.

The Bishop of London, perhaps best known through his interesting paraphrase of *The New Testament Letters* (1946), has written this new little book "for the sake of the young student and the general reader." His aim is "to present clearly what is the present position of historical scholarship with regard to the life of Christ." In this he is quite successful and reaches, in general, conservative conclusions. The author says: "It is in the last resort impossible to write a life of Jesus Christ without making it clear whether you believe Him to be the Son of God." He leaves the reader in no doubt as to his own faith, and this endears him to the reader who may be unable to adopt all his interpretations. The space to which he has limited himself allows the writer to present little more than a sketch of the life and teachings of Jesus Christ as given in the Gospel sources. The bishop has the knowledge and the literary skill to deal with his great subject on a larger scale. One might wish that he would undertake such a task.

V. BARTLING

CHRISTIAN WORSHIP: SOME MEANINGS AND MEANS. By George Hedley. New York: The Macmillan Company, 1953. xiii and 306 pages; six full-page plates. Cloth. \$4.50.

In this important contribution to the literature of the Protestant worship revival in America the prolific chaplain of Mills College interprets in a highly effective way for contemporary Protestant readers the problems, the history, the significance, the techniques, and the methods of traditional Christian worship. Lutherans may find the book so much on the eclectic side as to appear a bit syncretistic in spots, but they can learn a great deal from it. A few slips need to be corrected, including the assertion that blessed Martin Luther relegated Revelation to "the appendix of his German Bible along with the Apocrypha" (p. 153); he did not. On p. 195 there is a whole series of mistatements. "Transubstantiation" antedates the Council of Trent; it does not "reflect what most of the Church had taken for granted from the beginning"; blessed Martin Luther never rejected, but explicitly affirmed, the view that in the Holy Eucharist "the bread and wine, consecrated in the service," is "the veritable body and blood of Christ"; he never "held firmly to what was called 'consubstantiation,'" nor is it "Luther's expression"; the linkage of "consubstantiation" with *homoousios* in this connection is utterly irrelevant. In general, however, Hedley has achieved a remarkable degree of accuracy.

ARTHUR CARL PIEPKORN

SOME MODERN RELIGIONS. By J. Oswald Sanders and J. Stafford Wright. London: The Tyndale Press, 1956. 63 pages. Paper. 2/—.

Though designed with British readers in mind, this hard-hitting little critique of contemporary para-Christian cults from the standpoint of conservative evangelical scholarship is one of the best tracts on its subject to

be had anywhere. Full-dress reviews — somewhat imperfectly documented, alas — are accorded to Christian Science, Seventh-Day Adventism, Jehovah's Witnesses, Spiritualism, Christadelphianism, Theosophy, and Mormonism. Brief notes take up Rudolph Steiner's Anthroposophy; Baha'i; "Cooneyites" (an antiecclesiastical, nonpublishing British sect that promotes the "Jesus Way"); "I Am"; New Thought; the Swedenborgian "New Church"; Unitarianism; and the Unity School of Christianity.

ARTHUR CARL PIEPKORN

RECONCILIATION IN CHRIST. By G. W. H. Lampe. London: Longmans, Green and Co., 1956. 120 pages. Cloth. 6/6.

Lampe here reproduces, with minor additions, his Maurice Lectures, delivered in 1955 at King's College, London, in which he discusses the meaning of atonement in relation to justification. He concludes that in the Epistles of St. Paul or elsewhere in the New Testament there is no instance of any expression of the idea that Christ's superlative merits have earned pardon for sinful people, nor is there any indication of what he calls the later doctrine of the imputation of those merits to sinners. Man escapes condemnation, not because merit is credited to him, or because Christ has undergone the punishment due to man, or has paid man's debt due from him to God, but because by an act of totally unmerited grace and mercy man is taken by Christ into union with Himself and enabled, in Him, to die to sin and rise to the new life in the Spirit. This is the way, he believes, in which Christ's work of reconciliation is applied to the believer. Lampe takes pains to insist on the *sola gratia*, but it seems that even greater pains must be taken so as not to confuse the comfort of the Christ for us with the glory of the Christ in us, or, to put it another way, the forgiveness of sin with the Christian's sanctified life. L. W. SPITZ

BISKOPSTILLSÄTTNINGAR I SVERIGE 1531—1951. By Sven Kjöl-
lerström. Lund: C. W. K. Gleerup, 1952. 248 pages. Paper. Price
not indicated.

In this patiently documented study of a significant aspect of church-state relations Kjöl-
lerström traces the history of episcopal and archi-
episcopal selection in the Church of Sweden from the first Lutheran
primate, Lars Peterson, to the present. Important stages are the legislation
of 1571, the varied encroachments of royal prerogative on the process
of election and appointment, the gradual displacement of the *consistorium
regni* as the electoral college by the clergy of the respective diocese (ex-
cept the primatial see of Uppsala), the constitutional provisions of 1720,
and the regulations of 1759, which are generally still in effect. The clergy
of the diocese, gathered in their respective deaneries, select three candidates,
of whom the king chooses one; candidates for the primatial see are simi-
larly chosen by the clergy of the archdiocese plus the cathedral chapters
of all the other dioceses. Efforts at giving the laity a greater voice in the

election of the bishops — theoretically the king has represented them — were put forth with considerable energy from 1868 on, but since 1925 no such proposal has been able to secure a majority in the *Kyrkomöte*.

ARTHUR CARL PIEPKORN

THE HARVARD DIVINITY SCHOOL: ITS PLACE IN HARVARD UNIVERSITY AND IN AMERICAN CULTURE, ed. George Huntington Williams. Boston: The Beacon Press, 1954. xvi and 351 pages. Cloth. \$5.00.

Six men — Conrad Wright, Sydney E. Ahlstrom, Levering Reynolds, Jr., Willard Leary Sperry, Ralph Lazzaro, and the editor — collaborated in producing this history of the Harvard Divinity School, all of them scholars and all of them connected at some time with this school. The result is three essays which trace the history of the school, expertly co-ordinated with an introduction and conclusion by the editor, interspersed by a chapter on student relations, and followed in Part II with two supplementary essays and an "excursus."

The three conflicts which the editor highlights and which the contributors document are the conflicts between general and professional education, between reason and revelation, and between the university and the state.

The Harvard Divinity School was Unitarian, nondenominational, liberal. It made its contributions to Biblical criticism, the social gospel, and other religious movements in America between 1811 and 1953. Hence its history is not and cannot be the history of one school within a university. It must reflect the changes within the religious scene of this country and reflect the influences which have come from abroad. Skillfully and competently this volume does all of that.

This study is of value to students of American culture, to those interested in the history of education, and to those concerned about the professional education of church workers.

CARL S. MEYER

CHRISTIAN DEVIATIONS: ESSAYS IN DEFENCE OF THE CHRISTIAN FAITH. By Horton Davies. New York: Philosophical Library, 1954. 126 pages. Cloth. \$2.75.

The distinguished Oxford church historian describes this slender volume of his as "a modest attempt at Christian Apologetics . . . by distinguishing the historic Christian faith from those systems which imitate it and yet distort it" (p. 7). The book takes up ten of these rivals of Christianity. Davies sees "Judaic" perversions in the case of Seventh-Day Adventism, Jehovah's Witnesses, British-Israel and Mormonism, and "Gnostic" heresies in the case of Theosophy, Spiritism, and Christian Science. His primary objection to Moral Rearmament is its dangerous apathy to Christian doctrine and to the wider fellowship of Christ's church; astrology and nature worship (he calls it "Open-Air Religion") are recrudescences of pagan superstition and credulity in an increasingly secularized age. The

point of view is mildly ecumenical and British, but not to such an extent that it seriously impairs the book's value. Davies' basic position is expressed in the words: "Our faith, our ethics, our liturgy are inescapably Biblical" (p. 82). Here and there the reader will dissent from some theological implication or from a factual inaccuracy (for example, would that the statement on page 17 were really true throughout the Church of the Augsburg Confession: "Lutherans never . . . ordain women to any rank of the sacred ministry"!). Practical parsons who might plan to use the book as the basis for a series of sermonic lectures will be grateful for the ready-made Biblical text with each chapter heading.

ARTHUR CARL PIEPKORN

THE FORMATION OF THE PAULINE CORPUS OF LETTERS. By C. Leslie Mitton. London: The Epworth Press, 1955. 80 pages. Cloth. \$2.00.

This little volume aims to acquaint British readers with the views of Goodspeed and Knox on the publication of the Pauline correspondence. Both challenge the traditional view that Paul's letters gradually trickled into circulation, and Mitton urges his readers to give consideration to their proposal that the Pauline Corpus should be viewed as a deliberate act of publication, which brought the letters out of obscurity between the years 85 and 95.

FREDERICK W. DANKER

THE DIVINE LOVE. By Hugh of St. Victor, translated from the Latin by a Religious of the Community of St. Mary the Virgin. London: A. R. Mowbray and Co., 1956. 38 pages. Paper. 2/6.

Hugh was a twelfth-century Saxon, the oldest son of the Count of Blankenburg, an Augustinian Canon Regular who lived in the Abbey of St. Victor in Paris for twenty-two years, and a prodigiously prolific writer who earned for himself the name of "second Augustine." Here we have a forthright English translation of two of his mystical treatises, *De laude caritatis* and *De amore sponsi ad sponsam*, the latter a commentary on Cantic 4:6-8. These two little-known works are a good introduction to Hugh's sober and unecstatic mysticism.

ARTHUR CARL PIEPKORN

DEMYTHOLOGIZING AND HISTORY (ENTMYTHOLOGISIERUNG UND KIRCHE). By Friedrich Gogarten, trans. Neville Horton Smith. New York: Charles Scribner's Sons, 1955. 92 pages. Cloth. \$2.50.

Even with the subtly altered English title, this is theological infighting and no mistake about it, with Göttingen's Gogarten — ex-Kierkegaardian, ex-Barthian, ex-*Deutscher Christ*, now unqualifiedly a pro-Bultmannian — lashing away at the 1952 symposium edited by Ernst Kinder, *Ein Wort lutherischer Theologie zur Entmythologisierung*. His opponents' "medieval conception of history" is "based upon the metaphysical interpretation of the Christian faith, which received its classic form in the christological and trinitarian dogma of the ancient Church through the work of the Church

Fathers and the first four general councils" (p. 24). This "metaphysical" thought has been superseded by authentic historical thought, in the presence of which "such chimeras and phantasmagorias as 'objective factuality' and 'objectively real events' [in the Biblical record] will quite automatically disappear" (p. 89). To Gogarten one must be grateful for drawing the lines so explicitly; to his diligent translator one must be just as grateful for struggling so valiantly with the deliberately used "untranslatable ambiguities" and "private verbs" (p. 64, n. 1) and "the rich metaphorical texture" (p. 88, n. 1) of existentialist discourse.

ARTHUR CARL PIEPKORN

*TEXTBUCH ZUR DEUTSCHEN SYSTEMATISCHEN THEOLOGIE
UND IHRER GESCHICHTE VOM 16. BIS 20. JAHRHUNDERT.*

Volume I: 1530—1934. By Richard H. Grützmacher; 4th edition by Gerhard G. Muras. Gütersloh: C. Bertelsmann Verlag, 1955. xx and 370 pages. Cloth. DM. 16.00.

Grützmacher designed the first edition not as a "textbook" but as a compendium of quotations to illustrate his lectures on the history of theology. Within its rather broadly defined scope—German systematic theology interpreted to include Kant and Kierkegaard and extended (in the case of Horst Stephan) down to 1952—this is a highly useful anthology that testifies to the skill of the successive editors in choosing, organizing, and abridging their materials without slavishly following a Procrustean formula. Roughly one sixth of the contents antedate Schleiermacher; the bulk of the volume is devoted to the era from the latter's *Über die Religion* to the second edition of Barth's *Römerbrief*, although the period between the World Wars is adequately represented. Volume II will bring the account up to date. For those who read German here is a splendid introduction to the thought of 87 theological writers who have exerted abiding influence on evangelical thought. Those who cannot read German will have to wait for the promised English translation.—It is regrettable that the citations from the Lutheran Symbols are by pages in the 12th edition of J. T. Mueller, rather than by document, article, and paragraph.

ARTHUR CARL PIEPKORN

THE PRESBYTERIAN CHURCH IN THE OLD SOUTHWEST, 1778—

1838. By Walter Brownlow Posey. Richmond: John Knox Press, 1952. 192 pages. Cloth. \$2.50.

The Presbyterian Church was the most strongly organized church in this country at the close of the Revolutionary War. The Scotch-Irish Presbyterians crossed the Appalachians; Tennessee and Kentucky were occupied by them. The Great Revival (1799—1805) caused a split among the Presbyterians; Baptists and Methodists made inroads.

The concern of the Presbyterians for an educated ministry led to the founding of many academies and colleges; their emphasis on education is

of prime importance for the culture of the Old Southwest. Their missionary work among the Indians and Negroes is a significant phase of their efforts.

Dr. Posey, whose previous study was entitled *The Development of Methodism in the Old Southwest, 1783—1824*, in both studies has made scholarly contributions to an understanding of American church history.

CARL S. MEYER

EVANGELIUM UND CHRISTENGEMEINSCHAFT, ed. Wilhelm Stählin. Kassel: Johannes Stauda-Verlag. 1953. 156 pages. Paper. DM 9.

Six theologians study the origin and rise, and render their verdict on the validity of, the German movement known as "Anthroposophy." By means of an allegorical interpretation of Scripture a superearthy mode of existence is posited simultaneously with the earthly, involving authority and source of knowledge beyond Scripture, a cultus of seven "sacraments," and a service of "human consecration" incorporating the scaffolding of the Latin Mass. While the significance of the movement is slight in America, the seriousness of this volume is instructive, both for its careful theological criticism of Anthroposophy and its recognition of the frailties of German evangelical Christianity which could spawn it.

RICHARD R. CAEMMERER

THE WENDS OF TEXAS. By Anne Schmidt Blasig. San Antonio: The Naylor Company, 1954. ix and 123 pages. Cloth. \$3.50.

In 1854 some 588 "Old Lutheran" Wends under the leadership of the Rev. Jan Kilian—a friend and classmate of Carl Ferdinand Wilhelm Walther—established the first Wendish settlement in the United States at Serbin, near Giddings, Tex. This book by the daughter of the last Lutheran clergyman to use Wendish, the Rev. Hermann Schmidt, for 25 years pastor of St. Paul's Church, Serbin, is in the nature of a centennial tribute. It is more popular and more restricted than George C. Engerrand's *The So-Called Wends of Germany and Their Colonies in Texas and in Australia* (Austin: The University of Texas, 1934), which, strangely enough, does not occur in the otherwise quite comprehensive bibliography. Mrs. Blasig furnishes a great deal of homely detail, carefully documented, about the emigrants' concern for religious liberty, about Pastor Kilian, about the settlers and their first difficult years, culminating in the dedication of St. Paul's Church; about their daily life, from wedding customs to the superstitious use of the sign of the holy cross and the invocation of the Holy Trinity in order to cure sick livestock; about the Serbin parish church and its branches; and about the subsequent gradual but almost complete acculturation of the Wends to their environment. Fourteen pages of line drawings and halftones reproduce pertinent maps, woodcuts, documents, and photographs.

ARTHUR CARL PIEPKORN

THE PRESBYTERIAN LITURGIES: HISTORICAL SKETCHES. By Charles W. Baird. Grand Rapids: Baker Book House, 1957. viii and 266 pages. Cloth. \$3.00.

The anonymous publication in New York during 1855 of *Eutaxia, or the Presbyterian Liturgies, Historical Sketches* was in a sense the beginning of the worship revival in the Presbyterian churches of this country and Great Britain. The following year *Eutaxia* was published in a second edition in London under the title *A Chapter on Liturgy*. It is this edition which is reproduced by the photolithoprint process in the present volume, supplemented by a two-page commendatory preface by Martin Monsma of Calvin Seminary. Baird discusses Calvin's Genevan Liturgy, John Knox' Scottish Liturgy, liturgical developments in early English Calvinism, notably in connection with Baxter's Reformed Liturgy, and the worship of the Reformed churches of Holland and the Palatinate. Two final chapters make the application to the situation of American Calvinism of a hundred years ago. It is interesting to remember that in the mid-nineteenth century it was necessary to appeal for a restoration of the Our Father, the Decalog, the Apostles' Creed, the regular reading of the Sacred Scriptures in divine service, and congregational participation in worship, at least to the extent of "an audible *Amen* at the close of each prayer" (p. 266), to the worship of the Presbyterian Church in this country.

ARTHUR CARL PIEPKORN

THIS REVOLUTIONARY FAITH. By Floyd Shacklock. New York: Friendship Press, 1955. 171 pages and a reading list. Cloth. \$2.00.

The author has been a missionary, international relief worker, and professor of missions at Drew Theological Seminary. Now he is executive for the NCCCUSA Committee on World Literacy and Christian Literature. The book reviews the political and ideological upheaval engrossing especially the Eastern world. He notes the challenges of nationalism and communism but seeks to outline an even greater potential in Christianity for bringing freedom, stilling hungers, and achieving fellowship. While the scope of the discussion is sweeping, the book brings many concrete illustrations and summons to personal participation in the attack of Christianity on the world's problems.

RICHARD R. CAEMMERER

CONSIDER HIM: MEDITATIONS ON THE PASSION OF OUR LORD. By Olive Wyon. New York: Abingdon Press, c. 1956. 64 pages. Cloth. \$1.00.

Miss Wyon, since 1951 principal of St. Colm's, the Church of Scotland Women's Missionary College, has added to her stature as a theologian with this sensitive, yet profound addition to Lenten devotional literature. The author has enriched her book with Lenten prayers and devotional gems from liturgies and saints of all ages. Appended are two acts of worship using verses from Psalms, Isaiah, Hebrews, and Revelation. In line with

her own conviction, the author neither simplifies nor sentimentalizes the Gospel facts. "We can only look at them steadily and try to see what they are" (p. 43). So we see Jesus moving deliberately and calmly as the Lord of time in the Upper Room. So we see the hard-won but quiet victory of Gethsemane. Above all we see the glory of the cross, the completion of the sacrifice.

HENRY W. REIMANN

NO CROSS, NO CROWN: A STUDY OF THE ATONEMENT. By William J. Wolf. Garden City: Doubleday & Company, 1957. 216 pages. Cloth. \$3.00.

This study offers an analysis of the various theories of the Atonement, without, however, insisting on any single one of them. In presenting such an analysis it merely challenges the theologian to re-evaluate these theories and to find one which will appeal to the understanding of the modern Christian. The reader who believes in the unity of the Old and New Testaments as a mark of God's infallible authorship of the entire Bible should not find it too difficult to reach a more positive conclusion. A book like Leon Morris' *The Apostolic Preaching of the Cross*, published by the Tyndale Press, would be helpful in reaching such a conclusion.

L. W. SPITZ

CO-OPERATION WITHOUT COMPROMISE. By James De Forest Murch. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1956. 220 pages. Cloth. \$3.50.

Dr. Murch, editor and manager of *United Evangelical Action*, tells the story of the National Association of Evangelicals and explains its functions. No one is better qualified to do this. He modestly puts it thus: "This book is pioneer work. In it, for the first time in a more or less comprehensive and definitive form, we have endeavored to write the history of the NAE." His endeavor has resulted in an authoritative history of this association of Christian churches.

L. W. SPITZ

WILHELM LOEHE ALS KATECHET UND ALS SEELSORGER. By Hans Kressel. Neuendettelsau: Freimund-Verlag, 1955. 151 pages, plus appendixes, bibliography, indexes. Boards. Price not given.

Previous studies by the same author concerned Löhe's preaching, liturgical theory and practice, mission activity, and biography. The treatment in this volume is eminently skillful, crowded with detail adequately documented. Kressel rates Löhe's preaching ability above the catechetical. In his cure of souls chief attention is given to the care of the sick and dying and to the confessional. Vital are the sections on the universal priesthood, and the application of Law and Gospel in pastoral care. Among the appendixes are a close study of the oral pastoral announcements to Sunday congregations and a remarkable set of theses drafted for a young pastor's wife.

RICHARD R. CAEMMERER

THE WESTMINSTER HISTORICAL ATLAS TO THE BIBLE. Edited by George Ernest Wright and Floyd Vivian Filson. Revised edition. Philadelphia: The Westminster Press, 1956. 130 pages. Cloth. \$7.50.

Much of the original — and excellent — 1945 edition is reproduced page for page and word for word, but the inclusion of recent archeological discoveries, notably in the chapters on "The Political History of Israel and Judah" and "The Great Empires of Israelite Times," makes this new edition an excitingly fresh reading experience. Though some of the views expressed in the book will scarcely be termed traditional, the quality of scholarship pervading it is high. "Motes" are few. If he uses only the Revised Standard Version, the reader may think that the editors have missed "Emekkeziz" in the index, but a check with the King James Version will lead him to the listing "Keziz, Valley of." Again, the reader of the Revised Standard Version at Joshua 19:29 will also look in vain in the index for the conjectural reading "Mahalab." Those who have seen the Church of the Holy Sepulchre and then looked at a photograph of the church in the 1945 edition may rest assured that their eyes did not deceive them; the reversal of the photograph has been corrected for this new edition at fig. 79. Even at the increased price, all that is new plus the old that was so good makes this atlas one of the soundest book investments of the year.

F. W. DANKER

WE WITNESS TOGETHER. By Robert T. Handy. New York: Friendship Press, 1956. 274 pages. Cloth. \$4.00.

In the introduction to this volume Hermann N. Morse calls this "the story of the growth of organized co-operation in the field of home missions from the turn of the century to the date of the organization of the National Council of Churches." Mr. Handy recounts the work of the Home Missions Council, the Council of Women for Home Missions, and the Home Missions Council of North America that resulted from the merger of the two first named. Appended references invite to a further study of the home missions enterprise.

L. W. SPITZ

CHAPEL TIME. By Gerhard E. Frost and Gerhard L. Belgum. Minneapolis: Augsburg Publishing House, 1956. 149 pages. Boards. \$1.75.

Two members of the staff of Luther College, Decorah, Iowa, contribute to a volume of 27 chapel talks. To each is appended a footnote indicating the situation or school tradition suggesting the treatment. The talks are devised to catch the interest of young college people and weld them into a worshipping group. They reflect Christian convictions and the Gospel, as well as a resourcefulness of varied expression which might well be emulated both in scholastic and in parish communities.

RICHARD R. CAEMMERER

JOY IN BELIEVING. By Henry Sloane Coffin, edited by Walter Russell Bowie. New York: Charles Scribner's Sons, 1956. 243 pages and index. Cloth. \$2.95.

Under fourteen headings concerning aspects of faith, the revelation of God in Christ, Christian callings and duties, and the nurture of the spiritual life, Walter Russell Bowie groups selections of the late Henry Sloane Coffin's discourses and prayers hitherto unpublished. They read exceedingly well, are crowded with skillful quotation and epigram, and reveal a deeply religious person. The cross achieved its power for him most frequently in its appeal to conscience. Much concern is evident for the reasonableness of the Christian faith and the church. Many evangelical accents, however, appear and are movingly expressed.

RICHARD R. CAEMMERER

BOOKS RECEIVED

(The mention of a book in this list acknowledges its receipt and does not preclude further discussion of its contents in the Book Review section.)

Introduction to the Symbolical Books of the Lutheran Church. By J. L. Neve and George J. Fritschel. Second edition. Columbus: The Wartburg Press, 1956. 454 pages. Cloth. \$3.50. The subtitle describes this work as "a historical survey of the oecumenical and particular symbols of Lutheranism, an outline of their contents, and an interpretation of their theology on the basis of the doctrinal articles of the Augsburg Confession." After a lapse of three decades, this is still one of the best introductions to Lutheran symbolics in English. The new edition is a photolithoprinted reissue of the second edition, with some of the typographical errors of the original printing corrected.

With Christ in the Upper Room: Sermons on the Fourteenth, Fifteenth and Sixteenth Chapters of the Gospel of John. By Alexander Maclaren. Grand Rapids: Baker Book House, 1956. xii and 379 pages. Cloth. \$2.95. The thirty-four sermons of Maclaren published in London in 1890 under the title *Holy of Holies* are here presented in a photolithoprinted reissue.

The School of Calvary; For Sharing His Suffering. By John H. Jowett. Grand Rapids: Baker Book House, 1956. 126 pages. Cloth. \$1.50. A photolithoprinted reissue of the original London edition of 1911.

Pilgrim's Progress From This World to That Which Is to Come, Delivered Under the Similitude of a Dream. By John Bunyan. Chicago: Moody Press. 191 pages. Paper. 50 cents. A great religious classic in paper-back format.

The Miracles of Our Lord: Expository and Homiletic. By John Laidlaw. Grand Rapids: Baker Book House, 1956. 388 pages. Cloth. \$3.50. Originally published in 1890, the present edition is a photolithoprinted reissue of the 1900 London printing in the publisher's "Reprint Library" series.

Finney's Life and Lectures, ed. William Henry Harding. Grand Rapids: Zondervan Publishing House, 1956. 130 pages. Price not given. The present edition is a reprinting of the 1943 edition of this title, in which Harding published half a dozen lectures of Charles Grandison Finney (1792—1875), three on revivals and three on prayer. The editor annotated them and prefaced them with a sixteen-page sketch of Finney's career.

The Art of Real Happiness. By Norman Vincent Peale and Smiley Blanton. Second edition. Englewood Cliffs: Prentice-Hall, 1956. vii and 280 pages. Cloth. Price not given. This is an enlarged, revised, and reset version of the original 1950 edition. It describes the effort of the clinic of the Marble Collegiate Church, now the American Foundation of Religion and Psychiatry, to weld religion and psychiatry "into a powerful therapy for the ills that rack the human spirit."

Continuing in His Word 1850—1950: The History of the Evangelical Lutheran Joint Synod of Wisconsin and Other States, ed. A. P. Voss, with the assistance of a committee. Milwaukee: Northwestern Publishing House, no date. viii and 268 pages. Cloth. \$2.50. A reprinting of the illustrated centennial history of the Wisconsin Synod.

Anglicanism: The Thought and Practice of the Church of England, Illustrated from the Religious Literature of the Seventeenth Century, ed. Paul Elmer More and Frank Leslie Cross. New York: The Macmillan Company, 1957. lxxvi and 811 pages. Cloth. \$6.75. A perennially valuable anthology of Anglican theological opinion from a period crucial for that denomination's doctrinal development. First published in 1935, it is now in its third reprinting. A similar anthology of materials from Lutheran sources of the same period is long past due.

An Essay on Mankind. By Gerhard Hirschfeld. New York: Philosophical Library, 1957. xii and 144 pages. Cloth. \$3.75.

Biblical Criticism. By Wick Broomall. Grand Rapids: Zondervan Publishing House, 1957. 320 pages. Cloth. \$4.95.

Beichtlehre für evangelische Christen. By Wolfgang Böhme. Stuttgart: Evangelisches Verlagswerk, 1956. 112 pages. Cloth. DM 6.80.

American Churches and the Negro: An Historical Study from Early Slave Days to the Present. By W. D. Weatherford. Boston: The Christopher Publishing House, 1957. 310 pages. Cloth. \$3.50.

The Two Cities: A Study of God and Human Politics. By John A. Hutchinson. Garden City: Doubleday and Company, 1957. 190 pages. Cloth. \$3.50.

Studien zur frühchristlichen Trinitätstheologie. By Georg Kretschmar. Tübingen: J. C. B. Mohr (Paul Siebeck), 1956. viii and 247 pages. Paper. DM 22.50.

Der Stil der Jüdisch-Hellenistischen Homilie. By Hartwig Thyen. Göttingen: Vandenhoeck und Ruprecht, 1955. 130 pages. Paper. DM 9.80.

The Sacrifice of Christ. By C. F. D. Moule. Greenwich: The Seabury Press, 1957. 58 pages. Paper. \$1.25.

Rhetoric in Graeco-Roman Education By Donald Lemen Clark. New York: Columbia University Press, 1957. xiii and 285 pages. Cloth. \$4.50.

Religion and the Christian Faith. By Hendrik Kraemer. Philadelphia: The Westminster Press, 1956. 461 pages. Cloth. \$6.00.

Promise and Fulfilment: The Eschatological Message of Jesus (Verheissung und Erfüllung). By W. G. Kümmel; trans. Dorothea M. Barton. 3d ed. Naperville: Alec R. Allenson, 1957. 168 pages. Paper. \$2.50.

Essays on Typology. By G. W. H. Lampe and K. J. Woolcombe. Naperville: Alec R. Allenson, 1957. 80 pages. Paper. \$1.50.

Die Ostkirche im Lichte der protestantischen Geschichtsschreibung von der Reformation bis zur Gegenwart. By Ernst Benz. München: Verlag Karl Alber, 1952. xii and 424 pages. Cloth. DM 25.—.

The Mystery of the Cross. By J. E. L. Oulton. Greenwich: The Seabury Press, 1957. 64 pages. Paper [3/6].

The Old Religion: An Examination into the Facts of the English Reformation. By J. L. C. Dart. New York: The Macmillan Company, 1957. xii and 210 pages. Cloth. \$3.50.

Language and Religion: A Semantic Preface to a Philosophy of Religion. By Ben F. Kimpel. New York: Philosophical Library, 1957. 153 pages. Cloth. \$3.75.

An Introduction to the Philosophy of Education. By D. J. O'Connor. New York: Philosophical Library, 1957. viii and 148 pages. Cloth. \$3.75.

Inspiration and Interpretation, ed. John W. Walvoord. Grand Rapids: William B. Eerdmans Publishing Company, 1957. 280 pages. Cloth. \$4.50.

Huldigung für Paul Gerhardt. By Kurt Ihlenfeld. Berlin: Verlag Merseburger, 1956. 182 pages. Cloth. DM 8.50.

The Church Is There. By Leslie E. Cooke. Greenwich: The Seabury Press, 1957. 59 pages. Paper. 95 cents.

The Myth of the All-Destructive Fury of the Thirty Years' War. By Robert Ergang. Pocono Pines: The Craftsmen, 1956. 40 pages. Paper. Price not given.

God's Fool. By George N. Patterson. Garden City: Doubleday and Company, 1957. 251 pages. Cloth. \$3.50.

English and Welsh Crucifixes, 670—1550. By J. E. Hunt. London: Society for Promoting Christian Knowledge, 1956. 92 pages. Cloth. 25/—.

Georg Spalatin, 1484—1545: Ein Leben in der Zeit des Humanismus und der Reformation. By Irmgard Höss. Weimar: Hermann Böhlau, 1956. xvi and 467 pages. Cloth. DM 27.

This Is Japan. By William Axling. New York: Friendship Press, 1957. 24 pages. Paper. 50 cents.

The Covenant: An Old Testament Course. By Colin Avles. New York: Cambridge University Press, 1957. xiii and 134 pages. Cloth. \$1.50.

Extinct Languages. By Johannes Friedrich. New York: Philosophical Library, 1957. x and 182 pages. Cloth. \$5.00.

Activities of the Puritan Faction of the Church of England, 1625—33, ed. Isabel M. Calder. New York: The Macmillan Company, 1957. xxiv and 155 pages. Cloth. \$4.25.

A Popular History of the Reformation. By Philip Hughes. Garden City: Hanover House, 1957. 343 pages. Cloth. \$4.00.

From the Stone Age to Christianity: Monotbeism and the Historical Process. By William Foxwell Albright. Second edition. Garden City: Doubleday and Company, 1957. viii and 432 pages. Paper. \$1.45.

The Medieval Library. By James Westfall Thompson. A reprint. New York: Hafner Publishing Company, 1957. viii and 702 pages. Cloth. \$12.50.

The Geography of the Bible: A Study in Historical Geography. By Denis Baly. New York: Harper and Brothers Publishers, 1957. xiv and 303 pages. Cloth. \$4.95.

The Text of the Old Testament: An Introduction to Kittel-Kalble's Biblia Hebraica (Der Text des alten Testaments). By Ernst Würthwein, trans. P. R. Ackroyd. New York: The Macmillan Company, 1957. xii and 173 pages. Cloth. \$3.20.

Studies in Ephesians, ed. F. L. Cross. London: A. R. Mowbray and Company, 1956. 121 pages. Cloth. 12/6.

The Eastern Schism: A Study of the Papacy and the Eastern Churches During the XIth and XIIIth Centuries. By Steven Runciman. New York: Oxford University Press, 1955. viii and 189 pages. Cloth. \$3.40.

Documents on Christian Unity, ed. G. K. A. Bell. New York: Oxford University Press, 1948. xii and 300 pages. Cloth. \$2.60.

The Birth of Civilization in the Near East. By Henri Frankfort. Garden City: Doubleday and Company, 1956. xvi and 142 pages. Paper. 85 cents.

Theologie als kirchliche Wissenschaft. By Herman Diem. Band II: *Dogmatik: Ihr Weg zwischen Historismus und Existentialismus*. München: Chr. Kaiser Verlag, 1955. 318 pages. Paper, DM 13. Cloth, DM 15.

The Temple of Jerusalem. (Ninive et l'Ancien Testament.) By André Parrot; translated from the second French edition by Beatrice E. Hooke. New York: Philosophical Library, 1955. 112 pages. Cloth. Price not given.

Is There a Conflict Between Genesis I and Natural Science? (Beschouwingen over Genesis I.) By N. H. Ridderbos, trans. John Vriend. Grand Rapids: William B. Eerdmans Publishing Company, 1957. 88 pages. Boards. \$1.50.

Oriental Magic. By Sayed Idries Shah. New York: Philosophical Library, 1957. xviii and 206 pages. Cloth. \$7.50.

Meister Eckehart: Deutsche Predigten und Traktate, trans. and ed. Josef Quint. München: Carl Hanser Verlag, 1955. 547 pages. Cloth. DM 17.80.

When the Time Had Fully Come: Studies in New Testament Theology. By Herman Ridderbos. Grand Rapids: William B. Eerdmans Publishing Company, 1957. 104 pages. Boards. \$1.50.

Luthers Briefe, ed. Reinhard Buchwald. Stuttgart: Alfred Kröner Verlag, 1956. xv and 275 pages. Cloth. DM 8.

Jahrbuch der hessischen kirchengeschichtlichen Vereinigung, ed. Hugo Grün. Volume 6. Darmstadt: Verlag der Hessischen Kirchengeschichtlichen Vereinigung, 1955. 145 pages. Paper. No price given.

Responsible Protestantism: The Christian's Role in a Secular Society. By Cecil de Boer. Grand Rapids: William B. Eerdmans Publishing Company, 1957. 247 pages. Cloth. \$3.50.

Doctrinal Declarations: A Collection of Official Statements on the Doctrinal Position of Various Lutheran Bodies in America. St. Louis: Concordia Publishing House, 1957. 116 pages. Paper. No price given.

Aurelii Augustini contra academicos de beata vita necnon de ordine libri, ed. Wilhelm M. Green. Utrecht: Spectrum, 1955. 148 pages. Paper. No price given.

Evangelisches Kirchen-Lexikon. Fascicles 18 and 19: *Kamerun-Kirchenmusik*. Edited by Heinz Brunotte and Otto Weber. Göttingen: Vandenhoeck und Ruprecht, 1957. 128 two-column pages. Paper. DM 9.60.

The Chastising of God's Children and the Treatise of Perfection of the Sons of God, ed. Joyce Bazire and Eric Colledge. Oxford: Basil Blackwell, 1957. x and 359 pages. Cloth. 42/—.

The Kingdom Beyond Caste. By Liston Pope. New York: Friendship Press, 1957. xvii and 170 pages. Paper, \$1.35; cloth, \$3.00.

Die Christologie in Luthers Liedern. By Klaus Burba. Gütersloh: Carl Bertelsmann Verlag, 1956. 72 pages. Paper. DM 5.80.

Insight: A Study of Human Understanding. By Bernard J. F. Lonergan. New York: Philosophical Library, 1957. xxx and 785 pages. Cloth. \$10.00.

The Tragic Philosopher: A Study of Friedrich Nietzsche. By F. A. Lea. New York: Philosophical Library, 1957. 354 pages. Cloth. \$6.00.

Europäische Lieder in den Ursprachen, ed. Josef Gregor, Friedrich Klausmeier, and Egon Kraus. Volume I: *Die romanischen und germanischen Sprachen*. Darmstadt: Verlag Carl Merseburger, 1956. xiv and 224 pages. Paper. DM 4.80.

Freedom of the Will. By Jonathan Edwards, ed. Paul Ramsey. New Haven: Yale University Press, 1957. xii and 494 pages. Cloth. \$6.50.

Hamann-Studien. By Fritz Blanke. Zürich: Zwingli-Verlag, 1956. 127 pages. Paper. Sw. Fr. 16.

The Reluctant Abbess: Angélique Arnauld of Port Royal (1591—1661). By Margaret Trouncer. New York: Sheed and Ward, 1957. x and 277 pages. Cloth. \$3.75.

The Style of J. S. Bach's Chorale Preludes. By Robert L. Tusler. Berkeley: University of California Press, 1956. 76 pages. Paper. \$2.00.

Thine Is the Kingdom: The Church's Mission in Our Time. By J. S. Stewart. New York: Charles Scribner's Sons, 1957. 74 pages. Cloth. \$2.50.

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